1990.240

Thesis on Shelter Island Indians by Mary Cronin

Some material taken from Shelter Island Historical Society Archives

Mary Cronin Dr. John Strong

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Visited: Stonybrook College
Southampton Historical Museum
Shelter Island Historical House
Suffolk Historical Museum
Shinnecock Reservation
Southold Library - Southampton & Shelter Island

Mary Cronin

Heritage

If we accept one of the definitions for heritage as "traditions, etc. handed down from one's ancestors or the past"[1] then we must also accept the fact that the American Indian is a much larger part of our past than we seem to recognize. It is true that history shows we forced more changes on the Indians than they on us. But the land that nourishes us is the same land that nourished the Indians.

Charles Wooley, a minister of the

[1] Webster's New World Dictionary

Mary Cornix
Church of England, who spent the years 1678-
1679 on Long Island, described the Indians
as follows:[2]

"Most of them are between five or six feet
high, straight bodied and strongly composed. In
complexion of a clayish colour, the hair of their
heads generally black, lank and long hanging
down. Their hair being naturally black, they
make it more so by oyling, dying and daily
dressing, yet though they be very careful
about the hair of their heads yet they will
not endure any upon their chins, where

[2] Paul Bailey, The Thirteen Tribes of Long Island
(New York: Revised Edition 1982), p. 9

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it no sooner grows than they take it out by the roots or scrape it off with a kind of razor made out of bone."

The mate on Henry Hudson's Half Moon (1609) entered the following in his journal: "They go in deer skins, loose well dressed. They grease their bodies and hair very often and paint their faces with several colours, as black, white, red, yellow, etc. which they take great pride in, everyone being painted in a different manner.

Most modern scholars argue that the Indians here lived in northern Long Island is said to have had thirteen tribes.[3] The Manhasset tribe peopled Shelter Island, Hog and other nearby islands.[4] Hog now being called Robins Island. This

[3] Bailey, p. 7
[4] Bailey, p. 7

tribe, although confined to about 19,000 acres, could, if tradition is reliable, bring into the field at one time more than 500 warriors. Poggattatuck, brother of Wyandanch, was sachem in 1648, and Yokee or Youghco in 1651. His residence was on Sachem's Neck.[5] Sachem's Neck is now called Mashomack Forest.

The aboriginal name of the island is said to have been "Manhansack ahaquashu wonnock," which has been translated "an island sheltered by islands". From the first

[5] Suffolk County Historical Society, History of Suffolk County New York 1683-1882 (New York: W. W. Munsell & Co. 1984) P. 9. (nine)

Manhanin

part of this name undoubtedly has been

(de)

derived the name "Manhansett", which has

usually been given to the tribe of Indians

that had here their habitation, and which (like

the names of the other tribes upon Long Island)

was not the name of the tribe as such, but

of the place where they lived. (~~At the earliest~~

~~period of which they lived.~~) At the earliest

period of which we have any knowledge the

sachem of this tribe was Poggatacut, who

is said to have been the elder brother of

Wyandanch, the Montauk ruler." ©

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Lion Gardiner was befriended by Wyandanch when Wyandanch visited Connecticut during the conflict with the Pequot Indians. Gardiner was then the British soldier in charge of the fighting. "He (Wyandanch) undoubtedly recognized the advantage of working out positive relationships with a people capable of such destructive force." (7)

Lion Gardiner purchased Gardiners Island, May 3 ~~The King of England granted Gardiners~~ 1639 from Yoco, Indian Chief.

~~Island to Lion Gardiner for his efforts in~~

(7) Gaynell Stone, The Shinnecock Indians: A Culture History (Lex, Mass. Ginn Custom Pub) Pg. 55

(10) Rev. Jacob C. Mallmann, (Shelter Island and its Presbyterian Church) 1899 Pg. 12

Manhanset

~~taming the Indians~~. "When Gardiner came to Gardiner's Island in 1639, Poggatticut, older brother of Wyandanch, was grand sachem of all Long Island Indians." Gardiner knew that in time Wyandanch would succeed his older brother. He (Gardiner) and Poggatticut had no common meeting grounds for, unlike Wyandanch, Poggatticut resented the presence of the white man and was not inclined to be friendly with him. In spite of his antagonism, Poggatticut made no moves against the invaders of his land.[8]

This is probably not true — the two were "grand sachems" of Long Island

[8] Edith Hog Wyckoff, The Fabled Past - Tales of Long Island (N.Y.: Kennikat Press 1978) Pg 11

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The liaison between Gardiner and Wyandanch seems to have worked against the Indians. "The settlers of the various towns of Long Island almost always secured the signature of Wyandanch to their deeds in addition to that of the chief of the local Indians from whom their land was purchased."(9) Their lands diminished! Their naivete seemed to have kept them from understanding the so called sale of land.

But back to the second purchase

(9) Thomas R. Bayles, The Long Island Indians (Pamplet) Pg 1.

Many Cronin
of Shelter Island by Capt Nathaniel Silvester
(and)
and Ensigne John Booth. The Indians disputed
their title and made complaint to the Commissioners
of the United Colonies of New England. As a
result of this protest the Island had to be
repurchased. This time from the Indians.
The deed appears among the records of East-
hampton. A confirmatory paper of this second
purchase is on file among the Southold Town
records. In part " after which delivery and
full possession given, the said Yokee with
all his Indians that were formerly be-
longing to said Island of Ahaquatawock

E①

Mary Cronin — Shelter Island

George Ferrer had recently become Shelter Island's Chief of Police. He remembers clearly the call to investigate a site that had just yeilded what appeared to be human bones. It was Sept 12, 1977. A homeowner on Midway Road, just down from the Chief's home, was having some work done on his well. The workmen had discovered the remains at about 4 feet down. They were collected in a bucket and sent to the Suffolk County Office of the Medical Examiner. Was this a local murder?

Chief Ferrer did not think to treat the site historically and said if he had thought about it he wouldn't have known who to call. The home owner was not anxious to have his property dug up. New owners are now in residence.

Chief Ferrer said that the bones appeared porous, the teeth had no dental work but there were teeth missing. Many shell pieces were about.

The area where the bones were found is less than a half mile from the salt water. Upon investigation it seems that the water did at one time come up to this point. There is a natural

July 24, 1985

copy

Mr. George Ferrer
Chief of Police
Police Department
Shelter Island, New York 11964

Dear Mr. Ferrer,

re: receipt of skeletal material from Mrs. Mary Cronin

Mrs. Mary Cronin today delivered to the Department of Anthropology human skeletal remains discovered on Shelter Island on September 15, 1977 and as documented in your department's field report number 577-1390.

The remains delivered to us comprise:

(1) Smithsonian file no. 77-2146-1, left mandibular corpus, right humerus and sacrum.

(2) Smithsonian file no. 77-2146-2, right mandibular corpus, distal portion of right radius.

(3) Smithsonian file no. 77-2146-3, fragment of mandibular cortex and two fragmented molars.

We are grateful to have been loaned these specimens for inclusion in our analysis of the prehistoric skeletal materials of Long Island, and would like to hold them for a period of twelve months for that purpose. As soon as we have completed our study these specimens will be returned to your department.

With thanks and best regards,

Sincerely yours,

Frederick E. Grine
Assistant Professor

FEG:mw

cc: Mrs. Mary Cronin
Shelter Island, N.Y. 11965

Department of Anthropology
State University of New York at Stony Brook
Stony Brook, New York 11794-4364
telephone: (516) 246-6745

StonyBrook

copy

July 24, 1985

Mrs. Mary Cronin
Shelter Island, New York 11965

Dear Mrs. Cronin:

Thank you for delivering to this Department the skeletal remains from Shelter Island, which were received by me on July 24th, 1985.

We are grateful for this material, as it will be useful to us in our analysis of the prehistoric inhabitants of Long Island. I will check the remains against the police inventory, and send them an acknowledgement letter by the next post.

With many thanks,

Sincerely yours,

Frederick E. Grine

FEG:mw

B

* my markings

History of Shelter Island Pg 196 "Professor Horsford was greatly interested in the study of the Indian* language. One of his publications on this subject was the "Indian names of Boston", and another the absolute reproduction in print of the manuscript Indian dictionary of David Geisberger the Moravian missionary."

Cornelia's mother was a Gardiner.

Document number 6

News Paper clipping naming Stephen Pharoah King of the Montauks. The little Indian boys mentioned in document number 2 were William Pharoah and Isaac Pharoah and are refered to in document no. 5 as "Two Indian Princes". Their father was declared dead in 1829 (document 2) therefore Stephen may be a relative.

Document number (7) another possible relative of the two in servant boys. - Prince Ephraim Pharoah 1917. - Brother of King Wyandank Pharoah.

Document number (8) Proprietors of Sylvester Manor showing the places of the Gardiners and Horsfords.

The Woords wch Chegono Spake The 19th of ye 5/m /66

That this Land, Called Cat wamock, was ye Montaquid Seachum ffathers, land & that he heard old men say so, s^m^o of wch being aliv & one of wch being Named, packot^o^n & ye other, Manicobongon, & ye knows it to be So, ye montaquid Seachums Land, who is call^d Weyanda

Witnessed By Us,
Nathaniell Sylvester
Rob Bond
Isaac Arnold

Tho Maro
of Chegono

Robert Bond deposed witnisseth these words abouv written were declared by Chokomme to himselfe & Capt Sylvester & Isaak Arnold

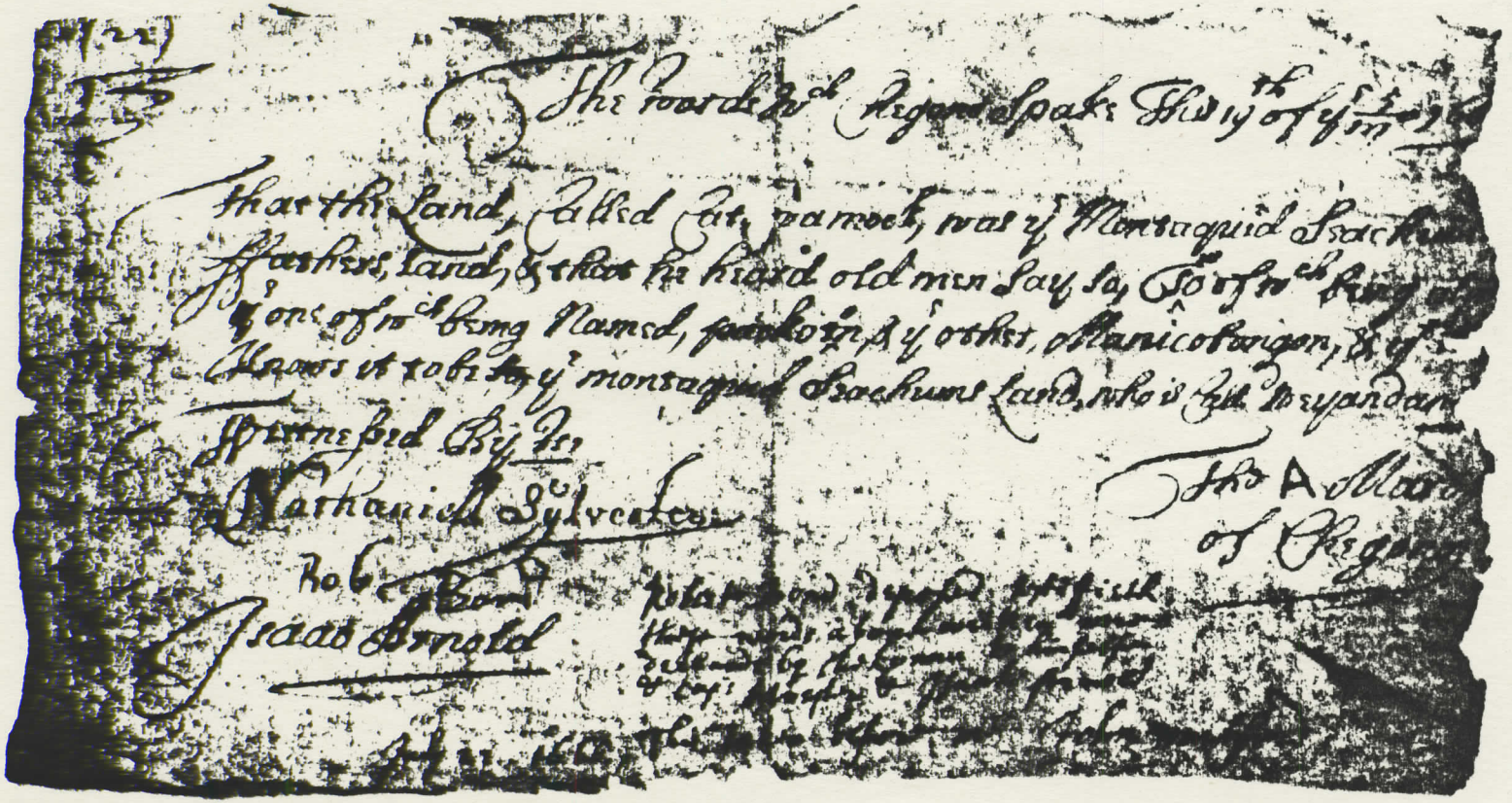
July 22. 1666. This taken before me John Mulford

(Note: This document is in the possession of the Long Island Historical Society, package 29, #19. The right edge is ragged, removing the final letters of each sentance .There is a tear in the center, in the middle of the word Cat wamock.)

H.Wortis
1-20-72

Pelletreau History of Long Island
according to Pelletreau Catawomock is
an early name of Shelter Island
This is a statement which purports to
certify that Catawomock (S.I.) belonged to
the Sachem of Montauk, Weyanda

1972.24.13 x



May Comin

C

This document is from the Shelter Island Historical Soc. files. It speaks for itself.

B

May Cronin

Document number (I) is a copy of the front of a folded document stating what the paper is about

Document number (II) is a copy of the document itself in the handwriting of the Shelter Island Justice of the Peace. Caleb S. Soper. (At present my husband is Shelter Island Justice).

Document number 3 is the typewriten translation of document number 2.

Document number 4 is the copy of the envelope mailed from Albany with a letter of historical value.

Document number 5 is a hand written copy of letter from Cornelia Horsford. History of Shelter Island, Duvall 1952 places Cornelia Horsford as the present mistress of Sylvester Manor, the first home on the island. She was the daughter of Professor Eben Norton Horsford who was a most profound scientist and scholar. Professor Horsford graduated from Rensselaer in 1838. He founded the S.I. Library of which his daughter was the first president. (1891) (cont.)

Mary Cronin

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*
The Southold Library

Manjeosin
did freely and willingly depart the aforesaid
island," (11)

We may take this last sentence lightly since Rev. George Fox (Quaker founder) and his followers record meeting Indians and preaching to them on Shelter Island. Journals were dated about 1672.

In Lodowick Haven's Journal 1774 - 1854 mention is made of Indians living on the Island. It will be interesting to find the date of the bones unearthed in Shelter Island in 1977.

(11) Mallmann, Pg. 17

innecock Indians
se Right to Land

Traveler. 9-16-1961

upreme Court Justice Fred J. Mun- Tuesday ruled against the Shin- ock Indians of Southampton, who med a mile-long strip of land along Shinnecock Bay in Hampton Bays, owned by their tribe.

udge Munder issued a lengthy de- on favoring the claim of Douglas g, who contended his ancestors had d on the property for more than years.

ing, in a trial before Judge Munder June, claimed the strip of land, 100 wide and a mile long, totaling 11 es was his. His attorney David H. martin said some of the property been purchased at a county tax in 1933, some of it from relatives, the remainder owned by his an- ors.

he Shinnecocks, represented in rt by the State Attorney General's ce, said the property became theirs ore 1810 and had been used by their estors for cemetery purposes.

udge Munder said that King's ndmother, Margaret Booker King d on the property in 1865 as the e of Abraham Cuffee, a Shinnecock died in 1866 while serving as first te on a whaling ship in the Pacific an. Later, she married Daniel King, bore him three sons. Charles uglas King's father), and two ers who died unmarried.

he decision noted that the King ily has paid Southampton Town s on the property since 1896.

oncluding, Judge Munder said there no proof that the Shinnecocks had any tribal interest in the land that King had established his

Ancient Indian Religious Concepts

By Hallock A. Wood

Our western Sahape or Delaware Indians of today give us ideas as to what ancient Indian beliefs and customs were like. I think you will be surprised how many concepts were those of ancient Greece and to an extent those of Judea. These were more polytheistic ideas than we picture. Also compassion for all was more common than in many present day sects.

There were spirits in most things of nature as sun, moon, thunder, communion deities consisted of 1 — doll being, 2—tornado, 3—snow boy, 4 — comet as well as other animal and plant spirits. Over all was a supreme being whose name meant creator and was Manito, His agents were called manitowicks to whom the Indians prayed since the agents were close to them. It took twelve shouts to reach the creator in the twelfth or highest heaven.

Since there was sin and evil befell the Indians, they had a devil side of the supreme being. This idea was generalized and was later made specific when white men tried to Christianize them.

The Delawares believed in the survival of the spirit after death. Twelve days after death the spirit leaves the earth and makes its way to the highest heavens wherein is the happy hunting ground. There, there will be no pain, sickness or sorrow. All disabilities will have disappeared since they are of the flesh.

Paradise though is only for the good. Little is said of those who have done evil except that they are excluded from paradise. No hell of eternal suffering is envisioned. Maybe the Indians showed more compassion for the evildoer than we do.

Whitaker Collection
Southold Lib.

Historic Long Island

Edited by Paul Bailey
Amityville, N. Y.

L.I. Traveler - 9-23-1948

Long Island's Indians

The west-end Canarsies were one thirteen groups (not tribes) which cupied the island at the time of the nite invasion. To the north, along e sound as far east as the Nisse-ogue river (Smithtown) roved the attinecocks whose name meant illy country". To the east of the marsies dwelt the Rockaways, hich meant "a place of sand". The espats were of this group. Still fur-er east along the south shore were e Merricks, meaning "plains coun-y".

Next eastward were the Massa-equas, meaning "great waterland." hose Chief Tackapousha had in-

uence if not authority over several earby groups. His name has been erpetuated by Nassau County in a cturesque park at Seaford, not far om the site of his headquarters on ort Neck (Massapequa). Still fur-er east, their domain coinciding oughly with the present bounds of lip town, dwelt the Secatogues, hich meant "black land", probably om a custom of burning off the eadowgrass for fertilization. To eir north lived the Nissequogues, eaning "clay country" appropriate their pottery works along the issequogue river.

Eastward of this group were the e Setaukets, which meant "land at e mouth of the creek", referring to rong's Neck where their Chief ar-a-wak-my had his home. His alm extended to "the wading river" here now stands the community of at name. South of the Setaukets to ld along the Great South Bay were e Unkechaugs who included the osepatucks of Mastic, both subject Chief Tobacous.

The Shinnecocks, whose reservation ill stands in the hills of that name, eld sway from just east of Mastic about Bridgehampton from hence to island's end and including ardiner's Island dwelt the Mon-uks under the renowned Wyan-nch. Along the north shore from ading River to Orient Point, in-uding Robins island, were the Cor-naugs whose chief in 1640 was om-owets. Shelter and several earby islands were occupied by the anhansetts (not Manhasset as of-n written) whose Chief Poggatta-it was a brother both of Wyandanch nd of the Shinnecocks' Now-e-dina. hese three groups, intermittently reatened by the Pequots of New ngland, maintained a miniature . N. for common defense.

Under the arrangement, by a sys-m of signals the Montauks, Shine-ocks and Manhansetts could be alled together in short order. A rger federation included all other roups to the west excepting only he Canarsies who stood tribute

sachem of this federation by common consent of the twelve groups was Poggattacut at the time of the white man's arrival. At his death, his brother Wyandanch was similarly chosen for the post.

Indians Face Eviction Threat On Long Island

Poosepatuck Settlement Is Told to Show Cause Why They Shouldn't Go

Held Land for 200 Years

175-Acre Grant in 1700 Has Dwindled to Only 50

N.Y. Times
Special to the Herald Tribune

MASTIC, L. I., Oct. 5.—The Brookhaven Town Board was informed today by Police Justice Jacob H. Miller that the descendants of the Poosepatuck Indians, whose home for at least 200 years has been on Poosepatuck Creek, were threatened with eviction this month.

Vunk & Carleton, of Patchogue, attorneys for William Shepherd Dana, who owns an estate of several hundred acres near Mastic, had served an order on the Indian settlement, said Justice Miller, directing its members to show cause why they should not vacate the land.

Mr. Dana, at whose ranch on the Pyramid Lake Indian reservation in Nevada, Mrs. Anna Roosevelt Dall, daughter of President Roosevelt, was a guest while waiting for her divorce from Curtis B. Dall, says that the fifty acres occupied by the Poosepatucks were included in a deed for property he bought some time ago. For years, he says, he has been paying taxes on the land used by the Poosepatucks.

No Longer of Pure Blood

The Poosepatucks, of whom not one remains now of pure Indian strain, number probably about sixty. For 200 years there has been intermarriage with Negroes and whites and a few of the residents of the shabby little settlement among the oaks and pines even resemble the traditional Indian now.

They and their ancestors have held the land on which they dwell since July 2, 1700, by virtue of a grant made to four Poosepatucks on that date by William Smith, who had received an extensive grant from the crown. Mr. Smith set aside 175 acres for the Indians and their descendants, but in a manner now not clearly understood, the land has dwindled to fifty acres.

The occupants always have been self-supporting and uncomplaining. They raise small vegetables, keep a few cows, do odd jobs around the neighborhood and make baskets and other wares which they peddle during the summer months. Horace Ward is acknowledged as head man, though there has been no true tribal chief, it is said, since 1859.

State Moved to Close School

The Town Board, which had the troubles of the Indian settlement before it only a few months ago, voted today to refer this new one to the Indian Department of the state Attorney [illegible]

Whitaker Collection
Southold Lib.

The Town Board and several residents of Mastic interested themselves in affairs of the Indian settlement last spring, when the State Department of Education announced its intention of closing the Poosepatuck school.

Mrs. Madlyn Smith, the teacher, who had nine boys and girls in her school, inadvertently precipitated the crisis by writing to the State Department of Education that the school building, which is about 100 years old, needed some repairs. The Albany authorities wrote back that repairs were out of the question; that the school probably would be closed for good in June anyhow.

Preacher Defends Settlement

The State Department of Education regarded its position as impregnable. The Poosepatuck settlement, it held, was not an Indian reservation and its inhabitants were of such mixed blood that they no longer could be regarded as Indians. The efficient and economical course, it was pointed out, was to close the Poosepatuck school and send the pupils to the Moriches school.

There was some resentment caused by this announcement in Moriches, whose residents were perturbed at the thought of Poosepatucks entering classes with their children, but the real defense of the Poosepatucks rested with the Rev. Ernest E. Eells, of the First Presbyterian Church of East Hampton.

Mr. Eells's championship of the Poosepatuck cause was based upon the fact that the first missionaries of his church labored in that part of Long Island and their first converts were among the Poosepatucks. He said that the Indian settlement had been regarded as a reservation for two centuries and referred to the law to show that the mingling of other strains with the Indian did not impair rights their pur-blooded ancestors had received.

Sees Reservation in Deed

As to the deed of gift by which the Poosepatucks held their fifty acres, said the clergyman, it had been recognized in the deed Mr. Dana had obtained from descendants of the William Smith who granted it. In Mr. Dana's deed, said the Rev. Mr. Eells, was a clause explaining that, so far as the fifty acres occupied by the Poosepatucks were concerned, it was purely a quit-claim deed.

"Upon said premises," the clergyman said the deed ran, "is located the Poosepatuck Indian settlement containing fifty acres, more or less and the covenants and warranties of title herein shall not apply to the said land."

The intervention of the Rev. Mr. Eells was successful. The Department of Education reconsidered its action and the Poosepatuck school was reopened last month.

The Poosepatuck Indians are said originally to have ranged an area from Patchogue eastward to where the territory of the Shinnecock Indians began. "Aunt Martha" Mayno, the last Poosepatuck of pure Indian blood, died in 1933 at the age of ninety-eight.

Archeologic Discovery In Shinnecock Hills

ews Review ★ ★ ★ ★ ★ 9-13-1956

mains of Indian Rituals Believed to be 3,000 Years Old – Found by Team from New York State Museum and Science Service – E xcavations at Wading River, Stony Brook

EUNICE TELFER JUCKETT

emnants of an Indian civiliza- believed to be more than 3,000 s old have been discovered in Shinnecock Hills near South- ton by Dr William A Ritchie, York State Archeologist. se findings, plus those uncov- at Wading River and Stony k. These, says Dr Ritchie, in- te that Indian life on Long Is- spanned a far longer period had previously been supposed the number of distinct Indian ures preceding the historic per- of Algonkian tribal occupation to that of the inland portions ne state.

cause of the rapid expansion ousing and other developments Long Island, with the resultant ruction of a number of import- archeological sites about which had been known, the New k State Museum and Science ice devoted the summer field on to reconnaissance and ex- ation of a number of sites rep- nting various periods of Indian pation and, for the most part, atened with early destruction. king with Dr Ritchie was a of students from various uni- ities and other institutions in- ing William R Young, Doug- Jordan, James V Wright, Ga- B Ritchie and John W Fenton.

Wading River remains were id of an extensive camp site ked by a midden or refuse de- t, several feet thick, composed he shells of oyster, clam, scal- and other shellfish intermixed numerous bones of deer, wa- owl and the debris of camp

ie occupation, says the archeol- t, antedates the use of pottery ong Island Indians, and, from type of slender stone projec- tile points and other hunting equip- ment found, it falls within what is known as the Early Archaic pe- iod, now definitely identified for the first time on eastern Long Is- land. In central New York State sites of this kind previously worked by Dr Ritchie, have produced char- coal which has been dated by the radiocarbon method at about 3,500 B C. No datable charcoal samples have yet been found on the Wading River site, but it is believed that an approximately equal antiquity is indicated.

A still larger excavation on a more extensive settlement site was made at Stony Brook, the State's work on this site being conducted under a grant supplied by Ward Melville of Stony Brook. Seventeen hundred square feet of the site were excavated to depths ranging from two to five feet. Here, too, the bulk of the refuse consisted of discarded shell and other food re- mains. At least two periods of oc- cupation were indicated, each con- fined to a separate layer, found one upon the other.

The lower, and earlier layer, yielded the broad and heavy hunt- ing points characteristic of a Mid- dle Archaic stage of culture which has elsewhere in the state been dated through Dr Ritchie's re- searches at about 3,000 B C. There and more recent level produced a very different form of projectile point with indented base, known as the "fishtail" type. There were also some fragments of soapstone cooking vessels which preceded the use of clay pottery.

One burial of an infant was dis- covered and a considerable number of pits and hearths, or fireplaces, composed of masses of fire-brken stone. Some of these produced suf- ficient quantities of charcoal to provide a radiocarbon check for the dating of at least a portion of the occupation of this site. Bone imple- ments were scarce, as they were at Wading River and consisted mostly of awls.

The chief significance of the stony site, Dr Ritchie points out, lies in the fact that the upper or fishtail point layer represents the first larger and scientifically ex- plored habitation site of a Late Ar- chaic period group of Indians of unknown tribal affinity, belonging to what is termed the Orient cul- ture previously known only from four burial sites on eastern Long Island.

At Sugar Loaf Hill in the Shin- necocks, the property of Mr and Mrs Grosvenor Atterbury, Dr Ritchie found further new evidence concerning the burial customs of these Orient people, This site, on a high hill overlooking both Shinne- cock and Peconic bays, was one of the four cemeteries of this culture previously discovered on eastern Long Island. Twenty years ago it was found and excavated by mem- bers of the Long Island Chapter of the New York State Archeological Association. The recent investiga- tions conducted by the State Mu- seum were made in the hope of se- curing additional data about this little known Indian group, includ- ing paricularly charcoal samples for Carbon 14 determinations of the antiquity of the complex burial rit- ual represented by these cemeteries.

Dr Ritchie's investigations in northern New York and elsewhere had demonstrated the existence of an early mortuary cult with com- plicated burial ceremonies. This cult involved keeping the bodies of the dead in charnel houses above ground until they were reduced to dry bones. At a subsequent cere- mony the bone bundles were cre- mated and the burned remains in- terred in deep pits dug on hill tops, together with offerings of tools, weapons, ornaments and ceremo- nial articles. These were often in- tentionally broken or "killed," ap- parently to release the "spirit" of the objects for use by the departed in another existence.

An important part of the cere- mony of final burial consisted of sprinkling over the cremated re- mains and accompanying offerings a layer of red ochre, made by grinding hematite iron ore into a nne powder. This, Dr Ritchie be- lieves, was a symbolic act signify- ing restoration of life.

Carbon 14 dates on charcoal found by Dr Ritchie in crematories and in graves showing the practice of this burial cult range between about 2,500 B C and 1,000 B C, indicating that the Orient culture existed on the eastern periphery in the latter part of this period, or about 3,000 years ago.

The State Museum excavators found an undisturbed burial pit on Sugar Loaf Hill, Shinnecock. From this pit they obtained a datable charcoal sample which is expected to reveal the accuracy of Dr Rit- chie's estimate. The pit contained offerings comprising a large sacri- ficed stone bowl and two groups of tools and weapons consisting of numberous fishtail points, hammer- stones for their manufacture, a stone axe and a fire-making set. This latter, present in nearly all the cult burials, was presented by the decayed remains of an iron pyrites of "fool's gold" nodule and a stone striker by means of which sparks could be produced for kind- ling shredded bark tinder, impres- sions of which are sometimes found adhering to the outfit.

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ed. News Review 9-16-1959

Circassian Wreck, 1876

In reply to a query, the ship- wreck which caused the death of 28 men, including a number of Shinnecock Indians, was that of the Circassian off the beach at Mecox, near Bridgehampton, in 1876. This British ship came ashore on the night of Dec 10 during a gale, fol- lowing which efforts were made by her New York agents to salvage both ship and cargo. On the night of Dec 29, nearly three weeks after she had struck, another gale broke up the vessel with 32 men, includ- ing 10 Shinnecocks, aboard. Only four men survived, the 10 Indians being among the 28 lost. All bodies were recovered, some as far away as Montauk, and were brought to Southampton.

The Shinnecocks were buried in a rough circle on the reservation. Their death reduced the tribe to a very few pure blooded members but did not, as one local historian wrote, destroy the tribe nor its status as such. Its members, still observe the ancient annual June Meeting on the reservation which is still under tribal jurisdiction.

It was in 1816 that a Legislative act empowered the Shinnecocks to elect annually from their own num- ber three trustees to manage res- ervation affairs, apportion the land and with the concurrence of three Justices of the Peace to rent the land to others for cultivation for periods not exceeding three years.

The records of this self-govern- ing community have been kept since 1793 in a neatly bound red book which is preserved at the town clerk's office in Southampton. In this small volume have been recorded the meetings of the Shin- necock trustees since their first session, 164 years ago.

Whitaker Collection Southold Lib.

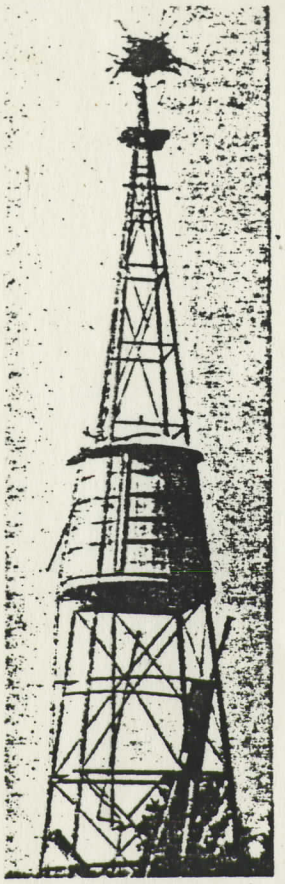
22

All attached copies are from the Whitaker Collection, about a 6×8 room, in the Southold Library. Mrs. Woodworth would be an interesting woman to see.

There were more newspaper clipping. I only copied the ones I thought you might want to review.

Shelter Island Hist. Soc.

I



The OSPREY'S NEST
ROY LATHAM
Orient, New York 11957

28 March, 1974

Miss Helen Wortis
Shelter Island, N. Y.

Dear Miss Wortis:

The Manhansett tribe of Indians on Shelter Island prehistorically were of the Sebonac stock, same as the Shinnecocks, Three Mile Harbor and Indians of all Long Island. The Niantic race of New England came in and merged with the Sebonacs about 500 years before the Europeans contacted them. The culture of the Sebonac and Niantic was similar, but there was a difference in pottery types. There were many village and camp sites on Shelter Island. One of the main village sites was the Smith Site on the F. M. Scott estate, near the South Ferry. Mr. Smith, of the 20-Mule team tradition, constructed his house there about 1928? At that time they uncovered 28 Indian graves. Mr. Smith was to place the graves contents in a California musem in which he was connected. Apparently the material from the graves were lost. I wrote to the museum in 1940 when I was excavating on the Smith Site. Their reply was that Mr. Smith had written to them that he was sending the grave finds to them, but they had never received them and nothing from Shelter Island was in the museum there.

I excavated the Smith Site in 1940 and found five additional graves. My work there was from 1938 to 1941. A report was written and published under the Long Island Chapter of the New York State Archaeological Association. I had planned to send you a copy with this letter, but I have been unable to find a copy left. If I can locate a copy I will send it to you. It is a conplete record of my work there, but no photographs. When I feel fit, I will see if I can find some photographs I took of Indian graves on Shelter Island, for your records. I am now an old man of 93 years with poor eye sight. Other Indian graves were found on the Loper Site on the west side of Cocle Harbor, on the Lily Pond Site, all map sites near Fresh Pond, along the bluff facing Gardiner's Bay, Nichols Point and several other locations on the Island. Indian graves are likely to occur anwhere on Shelter Island or other regions on Long Island. They are more certain to be found on or near village sites.

Smith Cove marked on attached map.

Fresh Pond marked on map.

An older culture called the Bare Island, much older than the Sebonac was found in the old floor under the Smith Site. In the surface I also found records of the very old Orient Focus fishtail type arrowpoint dating to 3000 yearrs old or 100 B. C. in time. These old cultures cremate most of their dead, so little is found in the graves except bits of calcined bone, but their graves were rich with goods -tools. The Sebonacs gave little in goods to the graves. The Sebonac was a member of the great Algonkian family of Indian Nations.

I have no collection here now. Most of my Indian material is in the museum in Southold. I am sorry I cannot give you the information you want, but I cannot write a good letter anymore, Feel free to ask anything you are interested in as I probably have it here somewhere.

This is all I can do right now

With best wishes, sincerely yours

Roy Latham

Roy Latham

I-J 19. R

S. I. Historical Soc. (3)

Document No. 3 Translation (copy) of Document (2

(Two Indenture Certificates)

I Caleb S. Loper one of the Justices of the Peace in and for the County of Suffolk residing in the Town of Shelter Island do certify that William Pharoah aged eight years nine months and seven days by and with the consent of Esther Pharoah his mother, his father being dead, did by Indenture executed and bearing date on the sixteenth day of November Eighteen hundred and Twenty-nine bind himself a servant to Samuel Gardiner of Shelter Island to serve him as a servant until he shall arrive at the full age of twenty one years which will be on the seventh day of February eighteen hundred and forty two which said Indenture was executed in my presence and with my consent. Dated Shelter Island 18th November 1829

Caleb S. Loper
Justice of the peace

(same document, next page, same wording, but with the name "Isaac Pharoah aged five years nine months and twenty seven days" — and to serve until he is 21 years of age, in 1845.)

OFFICE OF THE MEDICAL EXAMINER

SUFFOLK COUNTY OFFICE BUILDING
HAUPPAUGE, NEW YORK 11787
TEL. ~~XXXXXXX~~ 979-3000

SIDNEY B. WEINBERG, M. D.
CHIEF MEDICAL EXAMINER

April 18, 1978
Re: Skeletal Remains
Our File #77-2146

Leonard George Ferrer
Chief of Police
Police Department
Town of Shelter Island
Shelter Island, New York 11964

Dear Chief Ferrer:

Enclosed find photocopy of report from Dr. Angel of the Smithsonian Institution in regard to the Skeletal Remains (Our File #77-2146) found on Shelter Island in September, 1977.

Kindest personal regards.

Sincerely,

Sidney B. Weinberg, M.D.
Chief Medical Examiner

SBW:LS

National Museum of Natural History · Smithsonian Institution
WASHINGTON, D.C. 20560 · TEL. 202-381-5456

April 10, 1978

Dr. Sidney B. Weinberg
Office Of The Medical Examiner
Suffolk County Office Building
Hauppauge, New York 11787

Dear Dr. Weinberg:

Thank you for sending me the human bones, #77-2146, from Shelter Island. They are puzzling since too few for certainty as to race.

Bone surface is mostly a reddish tan color with some darker areas. There is some erosion and decay, striking only on the 3rd jaw fragment and the radius shaft. The sandy loam soil and roots have penetrated into foramina and marrow space of the bones. Soil pH of a sample from the sacrum is 5 to 5.5, on the acid side of neutral. But the soil seems sandy enough for slow bone decay despite this very slight acidity. In that case time since death is probably over 100 years, and quite possibly the 3 or more centuries needed if the remains are Indian. There is too little bone for a C_{14} test.

There are pieces of mandible from 3 different people.

#1 includes left jaw corpus plus ramus, right humerus 313 mm long rather flat and sacrum. Sex criteria are female on each bone, and lack of any exostoses together with teeth wear (M_1 = +, M_3 = v. sl.) suggests age in the mid-twenties. Race is plausibly Indian (Squot. strong jaw ramus with posterior border bent medially above flaring angle; slight lateral bowing of humerus). Stature estimate is 62¼ to 64½", medium-tall, using average of White and Black formulae of Trotter and Gleser. The jaw condyle is flattened from arthritis of the temporomandibular joint.

#2 includes right jaw corpus plus ramus with condyle and coronoid process tip broken off, and the distal 2/3 of a right radius. Sex criteria appear male more likely than female: corpus height is 37 mm (vs. 31 in #1), teeth are bigger than in #1, and the wrist joint is male in size. Teeth wear suggest age a bit older than #1. Stature was perhaps average. There is a fair-sized carious lesion in the distal (interproximal) surface of Premolar #1, the first molar was lost in life, and an accessory mental foramen occurs above and behind the main one; this is under the Pm_1 root in contrast to #1 where the mental foramen is between Pm_2 and M_1. The gonial angle has a little flare.

#3 is a fragment of the outer cortex of left jaw corpus 38 x 19 mm in size with first and second molar teeth apparently smaller than in #1.

A striking feature is occurrence of enamel extensions on buccal sides of molar root-crown junctions of #s 1 and 2 (but probably not # 3), suggesting a family relationship. This trait is less common in Whites than in some other groups (such as Eskimo and Hawaiians) and does occur in Algonkian Indians.

While I can reasonably infer that these skeletal remains are those of local Eastern Woodland Indians, I can't prove it on this evidence alone; grave artifacts and position of burial would have helped (the shallow depth argues against Colonial or 19th century White or Black burials).

I hope that this is helpful.

Sincerely,

J. Lawrence Angel

J. Lawrence Angel
Curator of Physical Anthropology
Department of Anthropology

cc: Dr. Donald Jason

P.S. The skeletal remains will be returned to you under separate cover.

E ②

May Comix
indentation in the terrain coming from the
water.

In July I enjoyed a very informative
trip to Stonybrook College. We delivered
the skeletal remains to Frederick C. Grine
of the Anthropology Department. He gave me
a letter of receipt and a follow up letter
detailing the contents of the box presented.

Attached are copies of the Field
Report from the Police Dept. Town of Shelter Island
and a report from Dr. Angel of the
Smithsonian Institution.

FIELD REPORT — POLICE DEPT., TOWN OF SHELTER ISLAND, N. Y.

Central Complaint No.	Place of Occ.	Sector
577-1390	OUTSIDE	

Incident Or Crime	Grid No.
10-27	

Day of Occurence	Date of Occ.	Time of Occ.	Date of Report
FRI	9/16	1700	9/16/77

Name Complainant Victim	D. O. B.	☒ M ☐ F
PEDER LARSEN		

Address	Phone
Midway Rd.	

Place of Occurence: 64A W. Midway Rd.

Time Out	Time In	Founded	Tour	
1725	1805	☒ Yes ☐ No	3-11	☐ Cleared By Arrest ☐ Exceptionally Cleared

COMP TURNED IN BUCKET OF HUMAN BONES FOUND WHILE DIGGING TRENCH AT ABOVE LOCATION. — NOTIFIED 7TH & DET. FANNING RESP. — ROPED OFF AREA AS A CRIME AREA. — 7TH WILL RESPOND AGAIN ON 9/17/77

7TH SQ C.C. NO.
77-315-167

BONES AT M.E.'s Office 9/21/77

DR. ADLEMAN ON CASE
979-3000

PDTSI - 2 — Continuation Report Attached? ☐ Yes

Reporting Officer	Shield No.	Supervisor
Ronald Fanning	67	

Form PDTSI - 1

Indian Braves Edit Magazine

Red Thunder Cloud and Assistant to Serve News to Forty-five East Coast Tribes.

N.Y. Sun By PAUL PHELAN. 3-6-1946

By the shore of Gitche Gumee, by the shining, big sea water, by the big and broad Atlantic, sat today two brawny Indians, with the sinews of their fathers, with the wisdom of their mothers, and these braves were busy typing, not so fast, but busy typing, typing words and typing letters, making move the metal spider, putting little words on paper, so that other braves might see them, other braves and squaws might see them, young and old, and all might see them, from the shores of bleak New England to the coast of Carolina.

These modern Hiawathas, who want to see the Redman put his best moccasin forward, were Red Thunder Cloud and Poniute Butler, 26-year-old editor and 14-year-old junior editor, respectively, of the Indian War Drum, a twenty-two-page magazine that has just made its appearance at East Hampton, L. I., for reading by Eastern Indians and their paleface friends.

The enterprise takes two brave Indians, as well as two Indian braves, for the last such venture, endured about as long as a wisp from an Iroquois smoke signal. Was it lack of customers? "No, there are forty-five Indian tribes on the East coast," Red Thunder Cloud said, "more than most people realize."

Oh, heap big number all right. Red Thunder Cloud looked as if to say: "Cut out that corny stuff." "Yes," he said in perfect Brooklynese, "shall I name them?"

Well, to Begin With—

Sure. "Well, there's the Penobscot, the Passamoquoddy, the Maspee Wampanoag, the Gay Head Wampanoag, the Hassanamisco, the Nemasket, the Pocasset, the Mattaponi, the Chickahominy, the Piscataway, the Werwocomoco, the Tuscarora—. That'd be enough, before things reached the Atchison, Topeka and the Sante Fe.

Red Thunder Cloud comes to his editorship direct from years of caddying at the course near East Hampton. But in his spare time he's been studying Indian history, hopes to keep alive through the magazine not only current Indian ambitions but also folk lore, herb lore and other Indian customs. Sympathetic is Dr. Frank G. Speck of the University of Pennsylvania authropology department, and other palefaces in East Hampton.

Prominent features of the magazine will be the medicine men's advice column and the Indian recipes. "Certainly there are still Indian medicine men," Red Thunder Cloud said. "I know three. One is an ex-chauffeur, another is an ex-plumber and another is [illegible]"

Stomach ache or worms? Try steeped huckleberry root.

"Yeah," the quiet Poniute suddenly piped up. "Remember when the cat acted up and you gave him huckleberry root?" A cold in the head? Wild cherry gotten from the bark of the cherry tree. "In stores it costs you $1.50," Red Thunder Cloud said.

Takes Out Either Tooth or Ache.

Headache? Bind the leaves of the fox grape around your head. They'll shrivel up and take the headache with them. The prize is the toothache cure. Cornmeal, wood ashes, pepper (the hotter the better), tepid water. Mix to paste and apply to cavity. If that doesn't take out the tooth it'll take out the ache.

Of course modern Indians eat modern food. "But I prefer game, rabbits, squabs, raccoons, possums, partridge, ducks, fish," Red Thunder Cloud said. The two braves, like many other Long Island Indians, hunt and fish along Long Island's coast and level meadows. "It's like being hundreds of miles from civilization," they said.

A good dish is Indian corn meal pudding. That'll make a man struggle to get up from the table. For a portion for four, said the editor, scald one cup of corn meal in a quart of hot milk. Add a cup of molasses, a piece of butter (or margarine) the size of an egg, a teaspoon of vanilla, a dash of nutmeg and cinnamon, a teaspoon of salt. Pour another quart of milk over this mixture, cold milk, before it's cooked. Set in an oven. Bake until stiff. Then set raisins in (this is so they won't sink to the bottom). Cook for three hours. Eat. Sleep.

The magazine has a dozen reporters thus far, including Osahada, Occum, Red Feather, Corn Blossom, Chief Swimming Eel (who should be writing for the slicks), Moon Girl, and Mrs. Sarah Cisco Sullivan.

A news item in the current issue tells how Chiefs Thunder Bird and Red Thunder Cloud "engaged in the Challenge Dance with war hoops" at a recent meeting of the Long Island Indian Council. It doesn't say they were getting ready to challenge Republican supremacy in Suffolk county.

News is filtering in from all tribes. "Nanticoke Mocassin Treads," written by Winona Wright, reveals Indians are having tepee trouble: "Mihidiwea is in New York city trying to locate a home either there or in Orange, N. J."

Social Notes and Humor Column.

The magazine carries social notes. For example: "The Gardner family called on Corn Blossom December 7 and were served sandwiches. Red Thunder Cloud, Catawba, spent the holidays visiting Corn Blossom on the Shinnecock Reservation." Some items are surprising to a paleface: "Vincent Eleazer and his wife have left the reservation and have gone back to Brooklyn to live. Chief Running Bull, the Great Medicine Man of the Long Island Council, underwent an operation at the Southampton Hospital and is resting comfortably." What happened to the herbs?

A humor column, The Loon Laughs, says "The Loon laughs at Chip Boss of the Shinnecocks who vowed one night that he could throw a man over a roof 16 feet long. The potatoes on the Shinnecock Reservation are certainly full of vitality."

Another item tells of Poniute, Montauk brave, who washes up sitting down, combs up hair sitting down, brushes up teeth sitting down, dries up dishes sitting down. "One exception, when he goes to bed he lies down."

The junior editor will take care of the children's page. But no silly stories or poems. "It'll be all about fishing, trapping and how to make things," Poniute said. He does drop-line and net-fishing at Maidstone Park; has trapped rabbits, skunks, foxes. "We send them to Sears Roebuck," he said. He makes his own fish spears of wood with metal prongs.

Red Thunder Cloud has no doubt of the magazine's success, "On Long Island alone you have the Natinecocks, the Setaukets, the Poosepatucks, the Shinnecocks and the Catawbas," he said. And then there's always the Dodgers.

Whitaker Collection
Southold Lib.

LONG ISLAND TRIBE PLANS A POWWOW

Shinnecocks, at Southampton Are Making Ready for 3-Day Festival of Songs, Dances

N.Y. Times 8-28-1947

Special to THE NEW YORK TIMES

SOUTHAMPTON, L. I., Aug. 2—The annual powwow of the Shinnecock Indians, one of the thirteen tribes that originally lived on Long Island, will be held on the Shinnecock reservation west of this village on Sept. 3, 4 and 5 at 2 P. M. each day. Programs will include tribal dancing and songs, and Indian handicraft will be on sale.

Among direct descendants of other tribes expected to participate in the powwow are the Apaches of New Mexico, the Winnebagos of Wisconsin, the Cherokees of Oklahoma and the Narragansetts of Rhode Island.

Henry F. Bess, one of the proprietors of a prosperous garage business near Riverhead, who has the title of Chief Thunderbird, is chairman of the committee on arrangements. He is a grandson of the late Mrs. Andrew Hunter of Riverhead, who was a full-blooded Shinnecock Indian. Mr. Bess lives with his family for a part of each year on the Shinnecock reservation.

The powwow is held for the benefit of the Shinnecock Reservation Church (Presbyterian), of which the Rev. J. H. Vaughan is pastor.

The population of the Shinnecock reservation is approximately 300, all direct descendants of that tribe. Only direct descendants and members of their families are entitled to live on the reservation, which comprises about 400 acres on the south side of the Montauk Highway with a long frontage on Shinnecock Bay.

Tribe Has Special Privileges

This area, which is a peninsula, was set aside as a reservation for the Shinnecock tribe after Southampton was settled in 1640 by colonists from Lynn, Mass. A large tract of woods northwest of Hampton Bays was also reserved for the use of the tribe. This tract has a frontage on Peconic Bay and for many years the members cut wood there for fuel. Tribe members also have extraordinary fishing and hunting privileges on the two tracts.

The reservation's school, of which Mrs. Polly Baird of Southampton is the teacher, is maintained by the state—the Indians pay no state, county, town or school taxes. The three-acre parcels of land originally allotted to members of the tribe can be occupied only by their direct descendants and their families.

The Shinnecock tribe originally owned the Shinnecock Hills, on which many elaborate estates are located, and they also had a large part of the area that comprises Southampton township. Canoe Place, in the eastern section of Hampton Bays, was where the Indians carried their canoes across a neck of land separating Shinnecock Bay from Peconic Bay. After the coming of the white man a canal was dug, through which full-sized boats now pass.

Members of the tribe have great reverence for the memory of Rev. Paul Cuffee, a direct descendant of the Shinnecocks, who served as pastor of the tribal church from 1798 until his death on March 7, 1812. He is buried on the site of the first church, on the north side of the Montauk Highway, a short distance west of Canoe Place.

Historic Long Island

Edited by Paul Bailey
Amityville, N. Y.

~~S.I. Traveler. 10-21-1941~~

Last of the Shinnecocks

The Shinnecock reservation at Southampton has been without a full-blooded Indian for more than a generation. The cream of its male population was wiped out in the wreck of the ill-fated Circassian sixty-two years ago. This was the first major shipwreck to occur on the Long Island coast following the birth of the United States Life Saving Service, now the Coast Guard.

The Circassian, a 1741-ton-full-rigged sailing ship enroute from Liverpool to New York, struck the outer bar off the beach near Bridgehampton in a blinding blizzard on the night of December 11, 1876. Besides a crew of thirty-seven including Captain Richard Williams, she carried twelve persons who had been rescued at sea some days before, as well as a valuable cargo.

The following day as the weather cleared all hands were brought safely ashore by lifesavers and civilian volunteers working under Captain Baldwin Cook of the Mecox station. Except for sixteen of the ship's company, including the officers, the rescued were sent to New York by train. A wrecking company was soon on the job and the next two weeks were employed in saving the cargo, at the same time lightening the ship in order that it might be pulled off the bar by tugs. To assist in this work the wrecking company engaged, among others, ten full-blooded Shinnecocks from the nearby reservation. They comprised almost the entire male population of the Indian community.

On December 29 another easterly storm struck the vessel, accompanied by driving snow and frigid weather. It caught thirty-two workers, including the ten Indians, aboard the Circassian. Taking refuge in the rigging, one by one they were swept or blown into the sea until just before daybreak on Saturday, December 30, the ship broke in two, carrying the remainder of the men into the breakers. There were no Indians among the four men dragged alive from the surf. Today there are none on the Shinnecock reservation. It is however, a community of respected law-abiding families.

American Indian Museum of Arts Has Over Two Hundred New Exhibits

The American Indian Museum of Arts and Sciences located at Water Mill on Montauk highway, has over two hundred new exhibits this year in addition to the displays of last year.

Among the new exhibits are several that are extremely interesting. One of the new exhibits is a trepanned crania or skull of an ancient Peruvian Indian. These skull are very rare, and the only museums that have specimens of them are the National Museum at Washington, the American Museum of Natural History and the University Museum at Philadelphia.

Trepanning or removing a section of the skull bone to relieve pressure on the brain is considered one of the most delicate operations in surgical science. Yet, beyond the shadow of a doubt, the Peruvian Indians performed this remarkable feat, not once, but as many as five times on a person's skull and the patient survived. How the Indians managed to do it without loss of life to the patient is still a deep dark mystery. Many scientific expeditions costing thousands of dollars have spent much time trying to discover the Indian's secret but without success. There is conclusive evidence that the patients lived in the fact that the bone healed, as can plainly be seen on the specimen now on exhibition at the Museum in Water Mill.

Another interesting exhibit is that of a pure solid gold casting. The importance of the exhibit lies in the fact that this casting was done by using the Cire Perdu or lost wax process of casting gold. According to scientific authorities in the field of metalurgy the process of using wax molds in casting results in smooth edges, whereas in our modern method castings always have the rough edges knocked off or filed smooth. How the Indians used the wax process is just another ancient mystery of the Americas, like the welding or tempering of copper. We may never know these secrets of the Indians who inhabited the New World before Columbus arrived in 1492.

The American Indian Museum of Arts and Sciences has taken great pains to secure the most outstanding exhibits, and the collection this year is especially good. When the museum first opened three years ago there were only two hundred exhibits in the museum, last year there were over five hundred, and this year there are over seven hundred exhibits in all. The collections are very valuable, strictly scientific and authentic, and of the highest educational value, and should be seen by everyone on Eastern Long Island.

Another interesting exhibit, that should be mentioned, is the group of large pictures of ancient Maya temples and palaces. These excellent pictures were donated to the museum by the Carnegie Institution of Washington, and represent a part of the institution's work during the last 25 years in excavating and restoring these magnificent structures of the ancient Maya Indians.

The Museum is open daily from 10 a. m. to 6 p. m., and what is most important to the visitor, everything is explained by the guide whose pleasure it is to discuss the civilization and culture of the American Indians.

"THE FIVE WIGWAMS"

Farrett's deed to Jackson in 1640 conveys a parcel of land "north of the river called Manhansuck (Pipes Neck Creek) to the eastward of the place commonly called the five wigwams". There has been much speculation as to the location of these wigwams and this note may possibly help in clarifying the answer. J. Wickham Case states, in printed Southold Records that "This place has lost all marks of identification" but thinks they were on a small island of woods at the entrance of Pipes Neck Creek. There are no traces of Indian occupancy on the island and they could not have been located on it, as the island gave the name to the creek; Manhansuck, island at the outlet. The logical location of the Five Wigwams was on Hashamommock Neck where the Indians inhabited the two camp sites before mentioned and the large village site close by, which has been explored by Mr. Frank Bush and the writer. The lands described in Farrett's deed lie in an easterly direction from these sites. Pipe Stave Neck lies between Manhansuck River and Paucuckatux. This place lies northeast of the first ruin mentioned. 8-15-1945

Matt Waterway Nat. E. Booth

The Indian Stockade on Fort Neck, Cutchogue

Results of Excavation of Indian Site

By Charles [illegible] Goddard

Throughout the ages man has ever been tenacious of racial habits. In this fact lies the basis of distinctive cultural development, and because of it the archæologist is able, from the implements and utensils recovered from prehistoric camp sites, to distinguish and define the racial stocks of primitive peoples and to trace out their migrations and areas of occupation.

Readers of the Traveler are doubtless aware that for centuries prior to the European invasion of North America, the Atlantic coast and eastern woodland, from Labrador to Virginia, was occupied by tribes of the great stock of Algonkin Indians. At a late period and only shortly before the arrival of the white man, five vigorous tribes of another stock, the Iriquois, thrust their way from the rear into the heart of this Algonkian occupation and settled themselves in what is now central New York. A people of advanced ideas in social polity and of masterful disposition, these Iriquois tribes were soon combined in the League of the Five Nations (to which a sixth was subsequently added) and, like the Romans, to ensure their own security, proceeded by arms to subjugate, or by treaty to pacify their supplanted and hostile neighbors. No attempt was made to bring the Algonkin tribes under Iriquois rule, but tribute was exacted and to Long Island each season came the unwelcome Iriquois tax collector, to receive, in wampum and in dried oysters, the acknowledgement of submission on the part of the Montauk, or Matouwack, confederacy.

In many ways the material culture of these two great stocks differed. The Algonkins excelled in stonecraft; the Iriquois, in the use of bone and in pottry. The Iriquois pottery differed radically from the Algonkin in texture, in shape and in decoration. Typically, the earthenware pot of the Algonkin had a pointed bottom, was wide and simply designed at the throat, and was decorated with mechanical impressions. That of the Iriquois had a rounded bottom, a constricted neck and usually a high, overhanging crown or collar, the rim of which rose in three or four points on which alone was placed the decoration of free, bold, and much varied incision.

Naturally, as the two cultures came in contact, they to some extent influenced each other. Then occurred an intrusion of Iriquois influence upon the later Algonquin potcraft, strong near the frontiers of contact, and weaker with distance. Thus, while in northern New Jersey and down the Hudson to the environs of New York harbor, the stamp of Iriquois influence upon the work of the Algonkin potter was marked, that intrusive influence penetrated but slightly, and at a very late period, to the east end of Long Island. Shards of Iriquoian form, but usually with Algonkin decoration, have been occasionally found, at Old Field and on other sites, on the North Fork; but these are generally recovered from near the present ground surface and are very rare in comparison with the quantity of purely Algonkin specimens.

This introduction, by rather violent strides, brings us to the subject of this article, the Indian "fort" in the woods flanking the farm of Assemblyman John G. Downs on Fort Neck. Tradition has it that a village of our Corchaugs once occupied a part of what is now the links of the Country Club on the adjoining neck. On the east bank of the intervening creek some exigency of later times induced them to erect a stockade (it presumably was such) as a place of refuge—from what enemy we do not know; possibly raiding parties of Narragansetts. Fort Neck itself had apparently been in part under Indian cultivation, had certainly been much resorted to and camped on, and was early sought for farming by the whites.

The earthwork of the "fort" was distinctly observable within the memory of men still living, but today can barely be traced here and there. It formed three sides of a square of about two-thirds of an acre on the creekside and even if palisaded must have been, one would think, a doubtful place of asylum. There are today good springs of fresh water at the creekside and two rods up the slope from the shore is an old excavation that tradition calls a well.

In 1920, with the kind acquiescence of Mr. Downs, I opened the central fireplace, over and around which was a considerable shell spread; but finding stems of white man's trade pipes in the lowest layer, I abandoned the work for that time. On returning to it in 1926, I found that someone else had gone roughly through this deposit as well as another to the south. What was then disclosed, I do not know. There remained, however, a considerable deposit of refuse, immediately back of the fireplace that had not been disturbed. This proved to be about 12 by 18 feet in area and but from 3 to 8 inches thick under a thin cover of forest loam. Excavation resulted in some definite and curious information. The deposit was of usual character, broken clam shells, mingled with bone fragments in fire ash, and carried many shards of earthenware pots.

These two pots are both of alien provenience. One, plainly Iriquoian and probably of actual Iriquois make, is of much closer texture than is the local ware, is much thinner in proportion to the size of the pot, and has a peculiar black and red mottling on the outer surface and black and gray mottling within. The body is of round figure with constricted neck and a heavy raised four-pointed collar. The bowl itself is smoothly surfaced without and within and the decoration, entirely confined to the collar, consists of a close series of pyramidal bosses stuccoed onto the lower edge, diagonal stripes of freehand incised parallel lines, stuccoed ornaments suggesting the corn ear as if pendant upon the raised points, and close cross-cuts at right angle all around the top of the rim. Oddly the striping of one half of the collar is in five lines and the other half in six. The entire collar seems to have a thin stucco laid over the structural coils. Where this is broken away at one point, there appear to be strips of the rolled clay built diagonally up the collar from a horizontally laid base. All this is decidedly non-Algonkian. This pot stands about 10 inches high.

The other vessel is a small bowl about the size of a coffee cup. It is wide and squat in proportion to its height, with bottom rounded to nearly flat, closely constricted neck, and flaring rim. For decoration a single circlet of close barlike imprints, carefully made, surrounds the neck. The texture is so fine as to conceal the tempering altogether, and the vessel is nowhere more than one-eighth of an inch thick. Distinctly, this is not Algonkian in form, although it might be in respect to the decoration.

The other specific recoveries were:

A tubular Iriquoian bone bead, two and a half inches long and a half inch in external diameter, with notches cut into one end;

A bit of glass;

A small iron ball, hollow and falling apart from corrosion;

A wrought iron adze or hoe, five and a half inches long, broad triangular blade, with collared hole for halve—deeply corroded;

A trade pipe of Dutch make.

A corroded jewsharp;

It is needless to comment on this evidence of white contact; but the jewsharp invites citation from the account, by the Labadist preachers Dankers and Sluyter, of a visit in 1679 to the Canarsie Indians of western Long Island.

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Whitaker Collection
Southold Lib

"We presented them," they say, "with two jewsharps, which much pleased them and they immediately commenced to play upon them, which they could do tolerably well."

It is diverting to think that there was this gaiety also at old Fort Neck.

So far as excavation goes, its testimony is clear both as to Iriquois importation and as to white contact. The site is distinctly recent and presents a contrast both in time and in culture to the other North Fork sites that have been examined. The fort itself doubtless was of a late period, probably not much, if at all, antedating the white settlement of 1640.

It should be added at the same time that Fort Neck has in years past been prolific in stone specimens of aboriginal norm. So many arrowheads have been found there that it has been erroneously suggested that it was the scene of pre-historic battle. What is far more likely is that it was repeatedly camped upon in the long ago. The shore toward the mouth of the creek is heavily packed with shell refuse for a hundred yards or more. Camp pits in the vicinity, however, have not yet been found.

Indian Warrior's Grave Found at Arshamomaque; Pottery Buried With Him



Bennett De Beixedon of Brooklyn Makes Interesting Discovery—Site, in Southold Town, Is Where Pilgrim Settlers Made First Landing in 1640.

Southold, L. I., June 28—The section of Southold where the Arshamomaque Inn and cottages are situated is such a delightful spot that it attracted settlers within 148 years after Columbus discovered America and within 48 years after the Mayflower landed, according to the authentic history of Southold town.

It is assumed that for Col. John Young and his Pilgrims to pick out this locality as the best place for their new home was due to nothing else than adaptability of location. Of course, there was nothing else here then—nothing but the bay, the creeks, the pretty scenery, the good soil; there were no houses, no electric lights, no beautiful hotels, not even a street. But for Southold to be picked above every other part of Long Island or New York State, seems quite complimentary to its charms.

Indians First Inhabitants.

Likewise, it is certain that long before the whaleboat-load of Pilgrims came, the Indians, too, had proved themselves to be highly discriminating, for they also had inhabited this very spot, as is so well authenticated by the large collections of Indian relics that have been located here, and some of which are even today being almost daily discovered. Not long ago, Bennett De Beixedon of Brooklyn, proprietor of the colony, and himself an authority on Indian lore, found an Indian grave on his property and, uncovering it, there reposed the remains of a chief of the tribe, together with much of his ancient and extremely valuable pottery.

The historic associations of the spot seem to be a source of never-ending interest for the Brooklynites who annually gather here to while away the summer days amid surroundings that for simplicity, plus the usual modern comfort, has little changed during the centuries.

Once Known as Hashamommuck.

Old deeds refer to the locality as Hashamommuck, and the particular spot where the pretty inn stands as Saugust Neck. At one time all of this great area of land was sold for £15, and probably that was a high price, because even then that tract was considered much better than many others.

One of the old deeds referring to the Arshamomaque Inn property of today is noted in the Southold Records in part as follows:

"These p'sents witnesseth that I, John Conkelyne Jun of Hashamommuck, in consideration of fiffteene pounds to me in hand paid by Thomas Hutchinson, sometime of Lynn in the Massachusetts Bay and now of Long Island, do grant and sell unto the said Thomas Hutchinson All that p'cell of land adjoyning t the West Side of the field fence containing about thirty acres, in Saugust Neck—and all that other p'cell of Land adjoyning the swamp lott of Barnabas Horton, about tenn acres, and also the commonage of a first lott in the ancient bounds of Southold being about fower miles, with their app'tences. Witness my hand & seale the 14th day of October, 1662."

Southold Settled in 1640.

Southold was first settled by the whites in either 1639 or 1640—the latter date being the most commonly accepted as authentic—by a band of Pilgrims who came over from Connecticut, landing at what is now Founders' Park Landing.

Referring to another part of the Arshammaque Inn property is a deed dated on Feb. 3, 1656, by which "it was then ordered by the select or Townsmen that the Old Field and the meadows thereunto adjoyning to Matthias Corwins meadowe lyinge Northeastwards bee fenced with sufficient post and five rule fence accordinge to agreement in that behalfe. That is to say—every owner of said lands and meadowes are to fence after the rate of fower pole for every acre accordinge to the common estimation and the same fence to bee wholly sett upp by the middle of April next ensuinge."

Eastern Long Island seems to be replete with inns that are either historic of themselves or are located in sections closely allied with the earliest history, but it is considered that none can point to their "family tree" with a deeper feeling of pride than the Arshamomaque Inn.

Whitaker Collection

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We've Followed the Indians In Naming Suffolk Villages

Editor Ev. Brown's Fish Line Enlightens Many Where Our Odd Names Came From

Although many Long Islanders can, of course, glibly pronounce Ronkonkoma, Shinnecock, Georgica and the like, it is said to be a safe bet that but very few of them ever knew just how these and numerous other quaint sounding name-places in Suffolk County came by their odd names.

So again the public is indebted to the tireless and informative "digging" of Everett A. Brown, secretary of the East End Surf Fishing Club and editor of a most interesting publication called the Fish Line, for enlightening them.

"Where did it get its name?" asks Mr. Brown in his publication. Then he proceeds to enlighten people. He finds that many of the place names are of Indian origin, while some are English. Then he adds the following:

Montauk, Fortified Highland

MONTAUK—name of the principal Long Island Indian tribe. Scholars disagree, but Tooker's interpretation, "the fortified highland," has both history and tradition in its favor.

SHAGWONG—part of the Montauk Indian fields. Applied to a hill, a point of land, and a reef of rocks. A "place on the side of a hill."

NAPEAGUE—signifies "the water land" in the Montauk dialect.

GEORGICA—named after an Indian "Jeorgkee," who formerly lived there, and who was employed by Jacob Schellinger "to go to sea and kill whales." First mentioned in the Town Records in 1652.

CULLODEN (English)—During a night storm, Jan. 22, 1781, the ninety-gun English war ship "Culloden," pursuing French vessels from Rhode Island, went ashore at Montauk. The eastern point of Fort Pond Bay has since been called Culloden Point.

SHINNECOCK—a neck of land, a bay, and a range of hills in Southampton Town. Originally applied to the plain of which the neck is a part. There are many variant spellings, but all mean "at the level land or country."

PECONIC—originally a small Indian plantation," exact location unknown. A river, bay and village now perpetuate the name.

MECOX—derivation uncertain. Wm. W. Tooker believes it is a survival of the name of one of the signers of the Southampton Indian deed of Dec. 13, 1640, where it appears as Secom-mecock. Originally applied to a tract of land or plain, the bay being called Mecox because it adjoins the Mecox plain. Apparently first spelled Meecocks (1644).

TIANA—the name of a squaw who lived at the head of the bay. Generally regarded as the abbreviation of a longer name. Southampton Town Records of 1738 spell it Tiannah.

RONKONKOMA—the name first appears in the Indian deed of Smithtown in 1664—"bounds which they had formerly made into Raconkumake a fresh pond aboute the midl of Long Island." Nicoll's Patent, 1665, has "bearing southward to a certain fresh Pond called Raconkamuck." Best opinion seems to indicate Ronkonkam is synonomus with the Massachusetts Kuhkonkam, "a bound." This plus the locative -amuck, "a fishing place," equals "the boundary fishing place."

SEAPOOSE—variations are sepose, sea-poose. Means "little river." Any spot in East Hampton or Southampton Towns where openings from ponds are dug to permit the water to run into the ocean, and to refresh the stagnant pond water by the incoming flood tides. In recent times the term has been applied to the "undertow" of the surf, or when certain conditions of wind and tide cause two currents to meet and curve outward toward the open sea creating a strong undertow. If a swimmer is caught, he is said to have been caught in a "sea-puss." This usage is found in both New York and New Jersey.

And Here Are Others

One can also supply Mr. Brown with some other queer names and ask him to supplement his present story with historical information concerning them. There is Poxabogue, for example, and Wainscott, close by, not far from Bridgehampton—and Bridgehampton itself used to be known as Bulls Head.

There is Cow Neck, northwest of Southampton, and Potunk, near Westhampton Beach. And Orient used to be Oyster Ponds and Greenport was once Sterling, with Port Jefferson once known as Drowned Meadows.

Just why and how were these and many other similar places in Suffolk County named, and why the change?

Southold Indian Records

[illegible]appy allusion was made by the TRAVELER some time ago to our Indian predecessors on the North Fork, as the "first families" of Southold. Like all first families, these have been a source of very general curiosity. Unhappily, they did not enough excite the curiosity of the "first settlers" to induce these to leave a record of them, and it is a singularity of white contact with the stone age that no sources of information whatever concerning either the [illegible] or the spiritual life of our [illegible] aborigines have been handed down to us by the colonists. What an opportunity they missed! How we would value such an account of the customs and beliefs of our Indians, as that given by Morton, of the Indians of [illegible] Massachusetts, or that by Roger Williams, of those of Providence Plantations. But the science of ethnology was yet unborn. One guesses that to our worthy first settlers the "first families" were just—natives. They are easily to be excused for failing to realize that those natives would in later years become the subject of serious scientific study.

As it is, we do not yet even know with certainty just who those "first families" were, nor just whence they came. That they were of the great Algonkin stock, yes; but whether an offshoot from the Niantics of Connecticut, or of the Pequot Mohegans, or [illegible] the Siwanoy of Westchester, is a matter in doubt. Broadly, we trace their [illegible] to the Lenape, or Delawares, [illegible] centuries-long [illegible] [illegible] of the great Lakes [illegible] through Wisconsin into the Ohio Valley and thence across Pennsylvania to New Jersey, is known from accredited legend. But there were predecessors of the Lenape in New Jersey, and up at Coxsackie on the Hudson a great aboriginal flint mine was recently explored and studied, where knives and arrow-points of Algonkin type seem to have been made for some thousands of years. The problem of our Indians is far from solved.

But we have a record. It was left by the stone age itself, in the South. It is written in the artifacts, even in the [illegible] it left behind. To [illegible], the arrow point, the hatchet, the shard of broken pottery picked from the field is [illegible] [illegible]

[illegible] story must come from the ground. [illegible]

Continued in Panels

Mattituck Collection Southold Lib
7.2 cont.

by him, and be puzzled out through careful record, comparison and association. A great deal of information has already been obtained. We recognize peaceful communities of agricultural watermen. We find ourselves thinking them in their employments not unlike their white successors. We marvel at their adaptability to environment and at the ingenuity with which they meet the means at their hand. Their refuse dumps, properly examined, correlated and studied, are mines of information.

There are many who have been stirred to curiosity about our Indians. Numerous small collections of their stone artifacts have been made by individuals up and down the Fork. This is good. But this is not enough. This, indeed, has its obvious drawbacks. Unrelated "relics" are worthless to science. Once its association with its site and its concomitants is lost, a "specimen" becomes inarticulate. And that happens with every dispersal. It was in part to counteract this tendency toward the loss of informative material that the Long Island Chapter of the New York State Archeological Association was formed. We want Old Southold Town to have preserved, with all completeness possible, the story of its "first families." We want to have the letters and words and sentences of that story so brought together that we may all read them and understand them. We want to substitute for idle curiosity an interest in the results of scientific research.

The science of North American archeology is scarcely fifty years old. Recent years have seen a wonderful growth of interest in it. Archeological museums with local aims have been established all over the country. The whole record of the prehistory of man on the continent is being assiduously delved into and studied. With the veritable stone age under its feet, there are few districts that afford a better field for this study than that of Old Southold. This has been drawn upon, and too heavily, by the large metropolitan museums. Is it not time that the material in hand—and few, I venture to think, are aware of its extent and surprising interest—was brought together for permanent preservation, study and exhibition in a local public museum? Not many have the time, or perhaps the inclination, for the really hard and exacting labor of serious collecting. But there are among us men of genuine ability and unflagging zeal in this work, whose resources of knowledge can be relied upon for the arranging and administration of such a museum and from whose labors constant accretions of material and of information will flow as regularly as the seasons.

CHARLES F. GODDARD.

March 1927

How Indian Names Were Given to Places on Long Island Years Ago

(Special to THE COUNTY REVIEW)
By Mrs. L. M. Journeay

The following words taken down by John Lyon Gardiner from the lips of the Montauk chief many years ago are preserved as the only existing relics of a language now extinct.

Massakeat-mund—Good Spirit.
Machees-cund—Evil Spirit.
Saunchem—King.
Salunskq—Queen.
Wonnux—White Man.
Wonnuxk—White Woman.
Inchun—Indian.
Wewanchum—Indian corn.
Mausqueseets—Beans.
Ausgoote—Pumpkins.
Quanhang—Land clam.
Tobaugsk—Tobacco.
Cheaganan—A hatchet.
Niep—Water.
Keagh—Land.
Mashuee—A canoe.
Wedaums—Roast corn.
Yunksquash—Young woman.

Their numerals were:

(1)—Mecqut.
(2)—Neeze.
(3)—Nisk.
(4)—Yuaw.
(5)—Nepaw.
(6)—Conma.
(7)—Nusus.
(8)—Swans.
(9)—Passecucond.
(10)—Pyunck.

The entire system of common pasturage upon the necks was the reason for "Cow Neck" and "Hog Island."

In the early days, Southaven was called "Fireplace,"—a favorite camping ground, and the creek to the east was called Connecticut River.

Jamaica was early spoken of as "Ye Beaver Pond." In the Mohican tongue "Amique" meant beaver.

Glen Cove was known as "Mosquito Cove," not from mosquitoes, but in Indian dialects, "Moscheto" meant grassy plan, subject to overflow.

The beautiful Success Pond (near Oyster Bay) with its tulip trees and liquid amber mirrored in the clear water was changed to Lakeville.

Sonasset became "Drown Meadow" and lastly Port Jefferson.

Sagabonack, was the "place of the Ground Nut." Indian name for starchy tubers held in the simple economy of the natives.

Ketchaponack (Westhampton) was the "Place of the larger roots," (which may have been the yellow water lily.)

Sabonac (Montauk) was a [illegible] ground nut [illegible] sometimes called Indian potatoes.

Mount Sinai—"our land," from the fact that an old [illegible]

Canoe Place—Where Indians would [illegible] from Shinnecock [illegible] Peconic Bay, in the early days [illegible] Southampton [illegible] house in the wilderness [illegible] Riverhead and Southampton [illegible] Talent, landmark was [illegible] place, [illegible] and the hostelry [illegible] in 1776 by [illegible] Quakers by [illegible] soldiers [illegible] the Revolutionary War, [illegible]

by the singular name of "Bread and Cheese Hollow."

Water Mill received its name from oldest mill on Long Island, erected in 1644, at the head of Mill Creek.

"Occabauck" was early spelling of Aquebogue. A remarkable archaeological discovery was made here in 1879 and judging from geological changes, remains may have been deposited thousands of years before and indicate a more powerful race than Indians. [illegible] of a temple [illegible] Indians may [illegible] earlier race who once [illegible]

The [illegible] district [illegible] Good Ground and Pon Quogue was a part of "Indian [illegible] Quogue purchase, laid out in [illegible] Pon Quogue is a corruption of original name of "Paugauquonantuck!" At the lower end of the neck a highway was laid out east and west and another highway north and south from Country road. A little to the west of the middle highway was a tract of land somewhat better than its surroundings and so called "Good Ground," from which the village derived its name, but later changed to Hampton Bays.

More Versions of Famous Smith Land Purchase From Indians

(H. D. S.)

Long Island is a land rich with legend. Some of the stories told and retold gain embellishment by every recital. For the most part the tales that come down from the past have some foundation on fact. Many are myths; some pure fabrications of fiction.

A version of the "Bull Smith Tale" is revived by a descendant of an old Long Island pioneer family, and published last week. This relates the familiar account of Richard (Bull) Smith's bargain with Indians to ride a bull around a certain tract of land between sunrise and sunset. This legend has been recounted in many versions. In some narrations Smith was not permitted to stop or rest his bull; in others it is related that he "baited" his bull and stopped for a "snack" at what has ever since been called "Bread and Cheese Hollow."

It is well established by historical memorandum that Richard Smith owned and rode astride a tamed bull. Smith, one of the first settlers of Southampton, bought his Smithtown lands from Wyandanch of the Montauk Tribe, the great sachem of Long Island. The lands between Huntington Harbor and Nesaquake River were first a gift of Wyandanch to Lyon Gardiner who sold to Smith. Wyandanch died about 1660, and Lion Gardiner died in 1663. Smith, a shrewd business man, sought to strengthen his title. The records show he mounted a bull and hurried off to investigate a claim made by Nesaquake sachem. He rode his bull from Smithtown, then called Smithfield, to Montauk. The Montauk Indians, after a bloody battle with Ninicraft, of the Narragansetts, had removed to "Calf Pasture," in East Hampton, seeking protection of the English. The locality was at the south end of East Hampton settlement. They had been scourged and greatly reduced by smallpox, and tradition says the Sunk Squaw, or Wyandanch's widow, and his son and heir, Wyancombone, succumbed to the pest. The Montauk Tribe then removed to a place of summer encampment at west side of Three Mile Harbor, in East Hampton town, then and now, known as Ashawagh and Indian Highway. Here Smith found a young squaw, a daughter of Wyandanch, said to be the wife of Cock-e-noe de Long Island, an Indian counsel or an interpreter; and another version says this princess was a daughter of Cock-e-noe, who had married a sister of Wyandanch.

Riding his bull into the Indian encampment, Smith found the young squaw, at whose restoration as a prisoner of the Narragansetts, he and Gardiner had assisted. Smith cross-examined the woman, in the presence of several East Hampton witnesses, who became satisfied that the Nasseconset claim had some merit. Smith again mounted his bull and hastened (sic) home and settled with the Indian sachem for the Smithtown lands; so, he not only paid Gardiner, but also paid the Nasseconset sachem. To the latter he gave a gun, a kettle, ten coats, a blanket and three handfuls of powder and shot.

Before the deed was executed another claimant by name Catawumps, appeared. He was quickly silenced by throwing in two more coats, and Smith received an Indian deed. This deed is signed by the marks of Nesateconsett, Catawumps, and Tanaringo, three Indians, and is witnessed by Richard Woodhull, Daniel Lane and Quarter C. Sachem. A memorandum on the deed shows that:

"Yd Land afore mentioned was bought and part of the Pay delivered neare a year before the signing hereof." The deed is recorded in the office of the Secretary of the State, Liber 2 of Records, page 121.

Richard Woodhull, a first settler of Brookhaven, was ancestor of T. W. Woodhull, who writes of the bull riding incident.

The deed of gift of Smithtown by Wyandanch to Lion Gardner is preserved by the Long Island Historical Society. The wife of Wyandanch is also mentioned as a grantor, which is something unusual to find an Indian woman joining in conveying land. This deed is signed by Wyandance, Wyandanbone and the sachem wife, and the witnesses are Richard Smythe, Thomas Chatfield and Thomas Talmadge.

Richard (Bull) Smith is believed to have been a soldier of Cromwell's army. He is believed to have come from Yorkshire to Boston and then to Southampton, L. I., going thence to his Smithtown Manor on Smithfield lands. That Smith had differences of opinion with the Southampton magistrates, which led him to seek domicile elsewhere, the Southampton records indicate.

Concerning the story of Smith's bull, there was a scarcity of horses in first years of settlement, and steers were sometimes used for a substitute. Records show that Jackamiah Scott, of North Sea, in Southampton, rode a bull to New York to see the Colonial governor.

With no wish to controvert the good old legend of how the bull-rider bounded his lands, Smith did acquire from Gardiner the title to the whole territory. There is a classic story of Dido's purchase of the site of Carthage, from which the bull story may have been drawn. Much more likely that the (Bull) in Smith's name had another origin. The patentee of Smithtown was something of an aristocrat and an educated man, as his papers demonstrate. He was proud of the armorial bearings of the Yorkshire Smythes. The bend de lis was the prominent feature of the arms, and a demi-bull, sallent, of the crest. He rarely affixed his signature to any paper of importance without attesting it with his seal, on which was graven a part of this coat of arms. Thus the "Bull" may have attached to his name. For the benefit of those who are curious in such matters the coat of arms may be seen in possession of descendants of Bull Smith.

Whitaker Collection
Southold Lib

Brookhaven was called "Waver[illegible]" [illegible] gray prowler of the forest, whose stealthy tread was not infrequent in the dark thickets of the North Side ravines.

Amityville was "West Neck."

Babylon—"Red Hook."

Bellport—Accombomack.

Bridgehampton was first called "Feversham."

Malverne was once known as "Skunk's Misery."

Canarsie—Canoe Harbor.

Coram—Gateway, from an Indian chief.

Catchogue—Coreheme tribe of Indians.

East Hampton—Maidstone.

Flushing—Vlissingen.

Greenport—Sheltering harbor.

Long Island City—Hunters Point.

Manhasset—Low Neck.

Massapequa—South Oyster Bay.

Montauk [illegible] was divided into "Hither Woods," "North Neck" and "Indian Field."

Moriches—Manoges.

Northport—Great Cow Harbor.

Oyster Bay—Folestone.

Patchogue was "Porchoge"—a shortening of Panochanoge—a "place where they gamble and dance."

Riverhead was Acquebogue—head of river.

Setauket was Astiford.

Southampton was Agawam, place abounding in fish.

Southold was first called "Horton's Point."

Suffolk County was "Brush Plains."

Syosset was "East Woods."

Westbury—"Wallage."

Wainscott was "Wayumscutt" and Wading River was "Panquacumanock."

Bay Shore, early called "Penataquit," from tribe of Indians.

Shelter Island, bought in 1651 for 1600 pounds of Muscovado sugar by Sylvesters, was a shelter and refuge for persecuted Quakers from New England.

Brentwood was first called "Modern Times."

Eastport was once called Seatuck and Waterville.

Orient was Poquatuck and Oyster Ponds. There was a fort on the point in Revolutionary days.

The Indian name for Cold Spring Harbor was "Nachaquatuck," and the name of the harbor, "Wauwepex." At the old tannery most of the drumheads used by the patriots in the Revolutionary War were tanned.

Manorville received its name from being included in the patent of the Manor of St. George in 1[illegible]

"Paumanake" was the early name of Fanningdale.

Middleville, between Northport and Commack, was formerly distinguished

Written for the Signal.

The Civilized Indians.

Sept. 27 ——— 1878

NOTE.

A. EDITOR:—A copy of the SIGNAL of Aug. 2, taining the Seneca legend entitled "The Bride Death," came to us while spending our vacation a one of the missionaries among the Senecas, he western part New York. The statement that Senecas were exterminated is of course incor- t. Gen. Sullivan in 1779, destroyed 18 of their ages, scattering, but not wholly annihilating m. We were incited to write the enclosed ar- e, which we thought would be of interest to ir readers.

The few feeble remnants of the once ghty Iroquois, who formerly held com- te sway in the central and western rtions of New York, may be found thered together on several small reser- tions, mainly in the western part of r state.

The largest of these reservations lies the beautiful valley of the Cattarau- s and contains nearly one thousand dians, comprising representatives from Mohawks, Oneidas, Onondagas yugas, Senecas, and Tuscaroras, which bes comprised the league known as "Six Nations."

The Senecas form the chief proportion the inhabitants, and number four- hs of the entire population.

The reservation occupies a tract of ntry fifteen miles long and four miles le, lying mostly in a valley, no less utiful than their former camping unds on the shores of fair Seneca ke.

The natural sagaciousness of the In- n in selecting only the best portions the country for his camp and wig- ms, led him to choose this spot, as the t camping ground of his thin and vering numbers. Nature seems al- st to have anticipated the thought l has lavished her gifts on this valley rich profusion, for the poor children the forest.

This valley is eight miles in length by o in breadth, enclosed on either side hills crowned with the primitive for- s and stretching down to the shore of ke Erie.

The soil is very rich and productive, uiring but little care and cultivation the securing of good crops of wheat, e, corn and potatoes, which form the ple of the Indian farmers crops.

Plants of small dimensions, which are nd in other parts of this same latti- le, attain here an unusual size and owth. Vines and ferns flourish with nost a tropical luxuriance, the former king an impenetrable net work over dges and fences now hanging in grace- festoons from the tall trees, or eening from our sight, with a thick ntle of green, the white trunk of some ad monarch of the woods, that death ould not mar the beauty of the scene, t life and beauty reign supreme.

The Cattaraugus river sweeps in aceful curves through the green fields, ping, foaming, sparkling over its cky bed, now hastens onward to the ir fresh water sea.

Let us scale these grand cliffs, over 250 feet high, which the river has been gradually cutting out for ages, and view the country about us.

Those three tall white spires shooting up gracefully into the sky tell us that the poor red man is learning of a greater being than his "Great Spirit," and of a happier land than his fabled hunting ground.

Next to the churches, as always foremost in the bulwarks of civilization, we see the school houses, where the papoose learns to lisp the English a, b, c's, and the young brave yawns over his tiresome lessons, in a most thoroughly civilized manner. There are twelve schools built by, and under the supervision of the state. Some of them are under the instruction of Indian teachers.

Those large buildings we see yonder are the "Orphan Asylum," under the charge of a Superintendent, matron, assistants, and teachers, where one hundred orphan children, or those whose parents are unable to care for them, are sheltered and provided for. This institution is mainly supported by state appropriations.

The American Board of Foreign Missions have had a mission established among the Senecas for many years, until recently the mission was transferred to the Presbyterian Board, who have at present two missionaries laboring among these Indians. The mission church is neat and commodious, and the services are conducted through the aid of an interpreter. There is also a methodist, and a Baptist society under the charge of white clergymen.

Some of the old Indians still cling to the religious belief of their fathers, in the existence of an invisible, undefinable being, whom they term the "Great Spirit." Among a few, who are distinguished as Pagans by their more christianized brotheren, various heathen ceremonies are observed during various periods of the year. Among them is the sacrificing of a pure white dog and the celebration of the seasons by dances. With the first ripening corn a "Green Corn" dance is held, and with the gathering of the crops a "Harvest" dance.

Their Fair, which occurs every year, at which exhibitions of the products of the soil and of their skill are made, and prizes awarded, would excel many a white farming community, both in the merit and quality of the articles, domestic and agricultural as well as in the interest displayed and the healthy competition excited. If further evidence be necessary to establish the fact that the Indians are capable of attaining as high a degree of civilization as his "pale faced" brother, one has but to notice their enthusiasm over the turf, and the number and quality of the entries for their races.

Names were formerly bestowed by them on account of some distinguishing peculiarity, of the occurrence of some interesting event during their youth. If nothing peculiar marked the person names from nature were given instead. Unfortunate was the youth who had any misfortunes of a comical character occur before he was named, for it was immediately fastened no him. We find here Greybeard, Blue Sky, Sundown, Shanks, Tall Chief, Black Squirrell, Yellow Blanket, White Jacket, Two Guns, Silver-Heels, &c. The latters grand-father was presented with a pair of silver spurs, by Gen. Washington for some friendly aid to our country. Mr. Two Guns was the fortunate possessor of two guns when firearms were less abundant. Seneca White and White Seneca are brothers. Their mother was taken captive when a girl and married an Indian. Which the family name is, in their case, rather difficult to determine. We found a grandson of their celebrated chief Sagoyenatha (Red Jacket,) who seemed to have no very enthusiastic recolections of his illustrious ancestor, other than his love for "very much fire-water."

Intemperance has always been the bane and curse of the Indian, and exists perhaps as little among them to-day as ever, through the instrumentality and energy of their two temperance societies—The Good Templars and Sons of Temperance.

The civilized Indian still retains many distinguishing traits of the savage. Tall muscular, active, fleet of foot, (we have seen the Indian who accomplishes his mile inside of four minutes,) with straight black hair, little or no beard, of a sober cast of countenance, usually taciturn, except when engaged in debate, when their words flow with ease and elegance, and their gestures are graceful and impressive. To each one is given a tract of land sufficient for their maintenance.

Troubled with no taxes, uninterested in politics, prefering rather to remain wards than to become citizens, they have not that healthful stimulus which is necessary to bring out the better qualities of civilization. There still exists a feel among them, that they are the rightful owners of the land, and the whites are but trespassers. A President and peacemaker are chosen to look after the affairs of their nation. They have a Court House, where difficulties among themselves are adjusted by their peacemakers. All criminal cases coming under the jurisdiction of the United States court.

Cambridge, Mass.

J. E. F.

Whitaker Collection Southold Lib

Dec. 30, 1876 Drowning at Shinnecock and on the 10 victims was William Cuffee & Shinnecock Ind. member of the Cuffee family - Indians of Shelter Island?
See letter "Shelter Island Public Library" by Lockwood

Aaron & Nathan - Mrs. Cuffee Indian
She lived in the house owned Mrs. Brown -
Venerable 1880's - very old town about 1800.
Made living by herbs & Indian toys for
sale for earrings 25¢. drank but not like
Bleed.. Schuits Cure but he has done.

William Tooker Indian Specialist. He used
Herb "white Root & Snail" - he had Indian
Remedies medical historical - remedies the days he
Colonists removed western Wardrobe = Indian &
Superior. Making toys made up in sets until
Aged Indian spotted
Aged Wallpaper - little toy always had or bow in
arms.. with express wagon stacked up Wallpapers,
lived for a time on Canoe & Shore Rd + last for
Mrs. Tooker
daughter

Aaron C. went on foot Rock to Cedar. Walking
home in less than 90 / 10 days. Followed this
but in middle; made money for fishing Southampt
Merchant had fishing shack 10 x 12 size tools & gear
County Trail to get Coin Pt.. He lived upstairs of the
Henry Corwin's sister, Annie Corwin? Henry Corwin for one
wife, Henry's sister - Jennie Corwin's friend.. Irene Indian
Indian sister
Sister had relatives in Freeport. Sells.

Gardiners Indians

Tales of the Seed. Published by C.W. Clark & Co Boston
by Lydia A. Jackson & Nathan Cuffee

Bridgehampton – my house be near
Cuffees – grandmother got axe & broke
door – 50 yrs, a young man came to
Sutton & he Episcopal Methodist

Copied from Daguerreotypes S.I. Historical House

Two Indian Princes.
or
Isaac's Grotto.

About 1834 after the Emancipation of slavery in New York State, two little Indian princes (the descendants of Pogatticut, Yoko and Wyandanch) named Isaac Pharaoh and William Pharaoh were, what was called "bound out" to Mr. S.S. Gardiner until they should be twenty years old.

They were lively little rascals like any other little boys and one of their early duties was to polish the mahogany dining-room table. They had each a brick wrapped up in soft cloths and wet with something used for polishing. With these they rubbed and rubbed the table. If they were left alone for a minute, they ran out doors and chased and tumbled over each other until they were caught and brought back to their work.

Later they were promoted to waving a long peacock feather ~~fan, like a duster~~ over Mrs Gardiner's head during meals, to keep off flies. Most of us can remember the thousands of flies which annoyed

us before fly screens were invented. They were surely needed in those days

These boys slept in the garret at the Manor House, and on the rough boards today are drawings of ships made in chalk and also cut with a knife by William Pharaoh, who ran away to sea before he was free.

Isaac remained until his death in the family. Mr. Gardiner at one time brought from New York a very handsome and fascinating young Irish girl with whom most of the young men on the island including Isaac promptly fell in love. She used to make patch work quilts and Isaac went to Greenport and bought some gaily printed cotton which he cut out into squares for her. These she didn't like and refused to look at, which made Isaac very angry indeed. It made her laugh to tell about it.

She only stayed two years and was then married to James (?) Burns. She was the mother of James, Lizzie and Thomas Burns.

She told me she received $2.00 a month which was good pay in those days. Mr. Gardiner always shut for her and paid her himself. He never went into the kitchen as far as she knew, for in those days housekeeping belonged strictly to the ladies of the house.

About 1840, Isaac Constructed a grotto in a cliff on the east side of the creek. It was hollowed out and boarded and stoned up and here in hot weather the young ladies of the house and their guests took their reading and embroidery and spent their mornings. There was no bridge across the creek then and the red-grown sand flats had not appeared. The water of the harbor splashed gaily against a pebble beach at their feet, and they watched over a stretch of blue water for Mr. Gardiner's sail boat coming back from Freeport and going up the creek to anchor off the

Old Stone bridge.

This grotto fell in and was lost to sight, although remembered and talked about to the children of the next generation.

This summer of 1923 being confined to the upstairs piazza for several weeks, I began to long to see the boats on the harbor. Tried I had fifteen elm trees about 30 feet high cut down, but the harbor was still concealed by a fringe of trees. Then I had two stretches of trees and shrubs cut down and still the harbor was not plain enough; so I had the lower branches of an Australian pine removed, making it look like the Stone pines of Italy. Now I could see the races and the pleasure boats in the harbor.

When I would walk there to see what had been done, Behold! there were the ruins of Isaac's old grotto. A huge Rum Cherry had sprung up where the grotto had caved in, ~~and was now cut down,~~ and now, the

~~X~~. 5.

fallen stones, the curved surface of the arch, and the beautiful view will be revealed once more.

Cornelia Longford

THE UNIVERSITY OF THE STATE NEW YORK
THE STATE EDUCATION DEPARTMENT
ALBANY 1, N. Y.

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Memories of Samuel S Gardiner
Two Indian Princes

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Shelter Island, New York

Delores Pfeiffer

This envelope was used to mail document (5)

Shelter Island Historical Soc. file

(1)

I Caleb S Lopez one of the Justices of the Peace in and
for the County of Suffock residing in the Town
of Shelter Island do certify that William
Pharoah aged Eight years nine months and
seven days by and with the consent of Esther
Pharoah his mother (his father being dead,
did by Indenture executed and bearing date
on the Sixteenth day of November Eighteen
Hundred and Twenty nine bind himself a Servant
to Samuel S Gardnier of Shelter Island to serve
him as a Servant until he shall arrive at the full
age of twenty one years which will be on the Seventh
day of February Eighteen Hundred and Forty two
which said Indenture was executed in my presence
and with my Consent. Dated Shelter Island
16th November 1829

Caleb S Lopez

Justice of the peace

Certificates of Caleb
S Loper Justice of
the Peace that he
Consented to the
binding by Indentures
two Indian boys
William Phanoah
& Isaac Phanoah
Sam[l] S Gardner

To be filed in the
Town Clerks Office

This was on (the other) one side of the document marked (2)

D

Helen Wortis of Shelter Island appears to be one of the first people to do serious research on Shelter Island history. When Roy Latham of Orient, an amateur archaeologist, was 93 years old he answered a letter written by Helen Wortis. She had apparently ask about the Shelter Island indians.

The attached copy of this letter addresses Miss Wortis, is typed, and signed by Roy Latham. Mr. Latham mentions his digs on Shelter Island in 1938-1941. The letter is dated March 28, 1974. Document I

On the Smith Site he claims to have found Orient Focus fishtail arrowpoints belonging to an older culture than Sebonac called "Bare Island". He places the age of the arrowpoints at about 3000 years or 100 B.P. in time.

Mr. Latham remarks "The Saboracs gave little in goods to the graves."

Most of his Indian material is in the Southold Indian Museum...

The Whitaker collection in the Southold Library must have other letters of Mr. Lathams.

(cont)

S.I. Historical File

IV (1)

An Early Visitor to Shelter Island

Helen Wortis

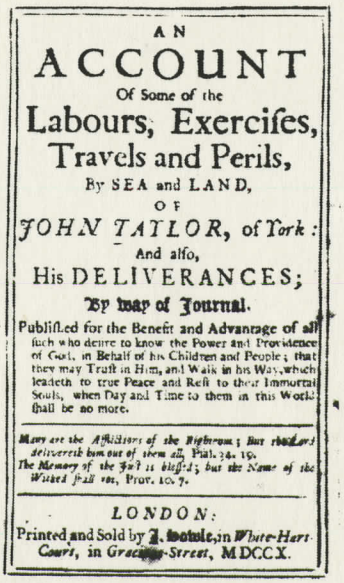
IN THE December, 1972 issue of the *Forum* I described two visits to Shelter Island by members of the Society of Friends. One of these visits was in 1672 when George Fox, founder of the Society, spent several weeks with Nathaniel Sylvester, the resident proprietor of the island. A second visit took place in 1676 when Alice Curwen and her husband stopped there on a tour of the New England and Long Island Quaker settlements.

Recently I have found a description of an even earlier visit to Shelter Island by a member of the Society. This took place in 1659, eight years after Shelter Island had been purchased by the four sugar planters from Barbados. As we know, one of the planters, Thomas Rous, was an acknowledged Quaker while Constant and Nathaniel Sylvester appear to have been either secret members of the Society, or at the least, very sympathetic towards it.

In the year 1710 there was published in London a little book with the following imposing title:

An ACCOUNT of some of the Labours, Exercises, Travels and Perils, By SEA and LAND, of *John Taylor* of *York*: and also, His DELIVERANCES; By way of Journal.

This little book of 77 pages was the journal in which John Taylor, an early Quaker, recorded his conversion and his missionary efforts. It is here that we find a description of his visit to Shelter Island and Long Island.



AN
ACCOUNT
Of Some of the
Labours, Exercises,
Travels and Perils,
By SEA and LAND,
OF
JOHN TAYLOR, of York:
And also,
His DELIVERANCES;
By way of Journal.

Published for the Benefit and Advantage of all such who desire to know the Power and Providence of God, in Behalf of his Children and People; that they may Trust in Him, and Walk in his Way, which leadeth to true Peace and Rest to their Immortal Souls, when Day and Time to them in this World shall be no more.

Many are the Afflictions of the Righteous; but the Lord delivereth him out of them all. Psal. 34. 19.
The Memory of the Just is blessed; but the Name of the Wicked shall rot. Prov. 10. 7.

LONDON:
Printed and Sold by J. Sowle, in White-Hart Court, in Gracious-Street, MDCCX.

John Taylor (1638-1708) was, according to his journal, a brother-in-law of George Whitehead. In 1656 he met George Fox who converted him to the faith to which he devoted the rest of his life. He traveled extensively, making several trips to New England and the West Indies, and combining missionary work with trade. After living for some years in Barbados, he returned to London with his family in 1681 and set up a sugar refining trade. In 1695 he was among the elders sent to plead the Friends' cause with the King. After his death the journal which he had kept for most of his life was published by his co-religionists.

It is in this little book that Taylor described his first journey. In 1658, he says "I was moved of the Lord to go to New-England and other parts of America", and he sailed from Gravesend. The ship's master was William Plumly. Joseph Nicholson and his wife, and other Friends were in the party. Contrary winds kept them at the Downs for six weeks and the voyage itself lasted ten more weeks during which their provisions were almost exhausted.

They arrived at Shelter Island in 1659 and were hospitably received. With an Indian guide provided by Nathaniel Sylvester Taylor visited Gravesend, Seatancott, Oyster Bay and "Hemsted". He then returned to Shelter Island where he met and described Mary Dyer. Thence he sailed to Barbados, in the same year.

Taylor's account of the difficulties of the sea voyage and of the Quaker meetings "in the woods and wilderness in Long-Island and New-England" are well worth reading. Even more fascinating is his description of the "friendly and sober" Indians, and of his successful efforts to cure a sick Indian after a "pow-wow". The

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IV (2)

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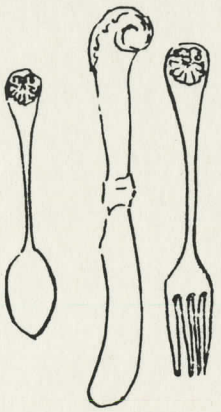
description of the Indian village and the willingness of the natives to listen to his preaching through an interpreter are noteworthy. Rather than paraphrase his account, we will let John Taylor speak for himself.

"1659 . . . a fair wind arising, we set Sail to go on to the great Sea, and the Lord's Power was with us, altho' we had a long Passage, and much contrary Winds, being Ten Weeks before we arrived at our desired Haven in *New-England;* And being short of Victuals and Drink, some of the Seamen got Rats, and Eat them; and when it rained, we took up the Rain-water off the Deck to Drink; yet in all these our Exercises and Troubles, the Lord our God who was with us (and did suffer all these things so to be for the Tryal of our Faith and Patience) did in his Love and Mercy keep us from fainting . . . (This was in the 22th Year of my Age) for in all this Straight and Want, wherein we were brought to a very short allowance, and had but a Pound and half of Bread or thereabouts for a Man for a Week; yet the Lord blessed my little, so that I had a great deal to spare; out of which, I did minister to others that were in Want, and to a poor Man's Children that was there; for two of whom he had no allowance.

And so after a long and tedious Voyage, wherein we pass'd through many Storms and Tempests, we arrived at *Shelter-Island* where we were received very kindly by one Nathaniel Silvester, a Captain in the Country on the main Land; for this Island was his own; And he had a great many *Indians* lived on it, and they were Friendly and Sober, and made Serviceable to Friends for Guides, &c. when we travelled into the Countries.

And it came into my Heart to go and Visit the People of Long-Island, and to seek the lost; And it pleased the Lord so to order my Way, that I found in several Towns and Villages a pretty many fine sober People that feared God, and were convinced of the blessed Truth, and did receive me, and my testimony, readily with Gladness, and many Meetings of the People were settled under the

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Sunday, June 17, 1973

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Brinley Sylvester
Thomas Dering
Sylvester Dering
Mary C. L'Hommedieu
(a) Samuel Smith Gardiner
(b) Eben Norton Horsford

Document numbered (5) refers to S. S. Gardiner (a) and is signed by Cornelia Horsford (b) son of Eben

* History of Shelter Island, Ralph G. Duvall, Pg 39

DEATH OF THE OLDEST SHINNECOCK DESCENDANT

The Eagle of Aug. 17 contains the following: 1910

Mrs. Mary Johnston, a descendant of the Shinnecock tribe of Indians, who was born on May 15, 1800, died last night at the home of her daughter, Mrs. James Abbot, in Bay Side, Queens Borough. Mrs. Johnston had made her home in Bay Side for about ten years, and prior to that lived in Flushing, where she was widely known and much respected. She was the mother of a large family of children, of whom but one, Mrs. Abbot, now survives. She has many grandchildren and great-grandchildren in various parts of Long Island.

Mrs. Johnston was a native of Suffolk County, the original hunting ground of the Shinnecock, and was an almost full-blooded Indian. She was until a short time before her death a great smoker and enjoyed her clay pipe, which she puffed at regular intervals. Her features were those of an Indian, and she possessed many of the characteristics of the aborigines. Her husband, John Johnston, died twenty-five years ago. Funeral services will be held on Friday afternoon at the home of her daughter.

Indians on Long Island

July 1913

According to Indian census returns so far reported to Secretary of State Hugo, there are only 161 Indians left on Long Island. Of these 18 are survivors of the Poospatuck tribe and 143 are Shinnecocks.

Among the Long Island Indians practically none were found who could not speak English, and only five, and they were Shinnecock braves, who confessed they were pagans.

Seventy-one of the 400 acres occupied by the Shninnecocks are under cultivation. Practically none of the Poospatucks are farmers, and the enumerator found it almost impossible to determine whether they were citizens or not.

The Old Shinnecock Church

The Shinnecock Church, which stands on the Shinnecock Indian Reservation in Southampton town is one of the oldest Protestant churches among the American Indians. The reservation was established by an exchange of deeds between the white inhabitants of the town and the local tribe, Dec 13, 1640. It was renewed Aug 16, 1703. The church was founded as a part of this arrangement, according to the late Abigail Fithian Halsey, author of "In Old Southampton," published 1940.

Canoe Place Names

Early History in Southold Town

Shelter Island Indians lived much of the time a little north of Meshomuk, a point of land at the southern extremity of Shelter Island, opposite Sag Harbor. The name means they "go and come by water." From here Three Mile Harbor at Montauk and Gardiner's Island were easily reached by canoes; and from Sag Harbor, a short ferry from Shelter Island put them on the trail for Shinnecock.

Sachem's Neck was not so called from the Shelter Island sachems, but because in 1675 Am-bus-to, who had been Sachem of Southold, [illegible] to remove with his family to Shelter Island, [illegible] Mr. Sylvester. [See History of Southold, Vol. I, p. 103.] George Fox, a guest at Mr. Sylvester's, and preaching to the Indians from his doorstep.

A small tribe of Indians lived on what was sold by Shelter Island, called Mashomuk.

The estate of the late Nathaniel Terry, at Southold, in 1658, was bounded on the Sangust. James Haynes lived on the west side and John Candler, Sr., on the east. Sangus means at the mouth of a river.

Lynn was called Sangust till 1637. Thomas Hutchinson, who bought the place, and it is thought he, being familiar with Lynn (Sangust) in Massachusetts, transferred the name to his home land in Long Island.

Mo-mo-we-ta's name is with his three brothers' in the East Hampton Indian deed, 1648. He went before the Commissioners of the United Colonies of New England, in 1644, asking protection. [Plymouth Col. Rec., Vol. 9, p. 18.] His name is spelled Mough-wa-tow. In Thompson's Long Island, Vol. 1, p. 305, it is spelled Mom-we-tow. In Colonial Hist., N. Y., Vol. 1, p. 60, it is spelled Ma-maw-wich-touw. Mo-mo-we-ta, Moh-mo-we-tu—"he brings together in his house." Momo, to bring together; wetu, house. Mo-mo-we-to was Sachem of the Cutchogue tribe, which included the territory from Wading River to Orient Point.

Peconic (Pea-con-nock). Pancamp said in 1667 that Peaconnock had been an ancient seat of Sachemship time out of mind. The word means "a small plantation."

Po-qua-tuck, "clear tidal water," was the Indian name of Orient Point.

Apr 1912 METTA HORTON COOK

SANITORIUM MUST LEAVE INDIAN PRESERVATION

Southampton—County Judge [illegible] H. Furman, as referee, has decided that Orache Sanitorium, a [illegible] who the Shinnecock tribe claims [illegible] residing on their reservation contrary to the provisions of section [illegible] Indian laws, is an intruder, having no claim that he is a Shinnecock Indian in any manner.

Sanitorium married Mrs. [illegible] (Delia) Dunn, widow of Henry Dunn, a Shinnecock Indian, two years ago and has been residing on the reservation since then. The widow was a member of the Poospatuck tribe when Dunn married her, and when her husband died it is declared she ceased to have any claim to the Shinnecock reservation.

The petition was made by [illegible] Kellis, a member of the Shinnecock tribe.

Southold Hist. Society Library (7)

OLD RECORDS AND INDIANS IN THE COURT

Andros Patent of the 1600's is Again Dug Up to Support Case on Trial

Most of the time of the courts in Riverhead this week has been taken up in hearing two trials that brought to the fore the title to Indian lands on the Shinnecock Reservation and the musty old Andros Patent of the 1600's and a wealth of ancient records from East Hampton and Southampton towns.

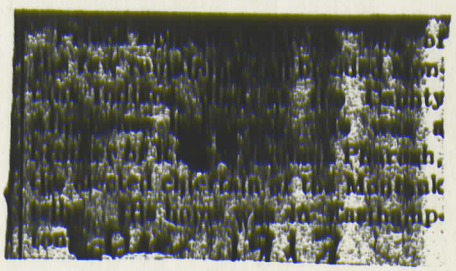
The action in the Supreme Court brought by Valentine Havens against Harri M. Howell and others of Southampton has been on trial all the week and was not finished when the News went to press. Justice James A. Dunne and a mixed jury of men and women are pondering over a mass of ancient records introduced in evidence.

The action is a breach of contract, and about $12,000 figures in the trial. It comes about because Mr. Howell, who claims title to various parcels of Southampton Town property because he purchased what rights and interest the commonalty had to dispose of, sold a tract of land. It is claimed now he didn't have a good deed to what he sold — Sagaponack shorefront — and records were introduced to prove the question both ways.

Loses Indian Suit

In the County Court Marion Thomas, a descendant of an Indian, asked to have Helen B. Hendricks ousted from Reservation property. She based her claim on the ancient Indian allotment, and insisted that the defendant was not a descendant of an Indian and therefore had no right on the Reservation.

A lot of ancient lore was studied, as were the rules and regulations laid down by the Government as affecting Indians and reservations, and the upshot of it all was that, after the jury had made a trip to the Reservation to inspect the property, it was decided that the defendant did have a right there. June 1937



The Signal

IE INDIANS OF [illegible]

[illegible] BY RICHARD M. BAYLES

At the time the Island was discovered the English it was, as we are told, d by thirteen tribes or families of In- ns. These all possessed the same general aracteristics. They belonged to the at Algonquin nation, and are sup- ed to have been a part of the Lenni- aape or Delaware sub-division of that tion. The so-called tribes occupied le villages on the shores of the Island, ne of the tribes numbering a few score ividuals and others perhaps a few hun- d. They were evidently on the de- ie.

But little has been preserved of their guage or their customs. They lived by ting the game upon the land and tak- the fish, clams and oysters from the ters, to which they added some pro- cts of a rude agriculture. As none of Indians of the country knew anything the art of working iron or any of the talic ores, for making implements of y kind, they were compelled to supply s want with sharp stones, shells, claws birds and wild beasts, pieces of bones l other things of that kind whenever y wished to make hatchets, knives and h instruments. These early imple- nts were at once abandoned as soon as Europeans came and brought them tal instruments. These were at e eagerly sought by the Indians in hange for skins, wampum, the flesh of mals, and even for their land.

The primitive hatchets were made of ne, and were nothing more than clumsy dges about six inches long and of pro- tionate width. For a handle a stick s split at one end and the stone insert- n the cleft, where it was firmly tied. A ove was generally made around the chet to receive the jaws of the split k. Some were not handled at all, but re held in the hand while being used. ngs made of the sinews of animals, ps of skin or perhaps twisted or ided shreds of grass or bark were used he place of cords or ropes to tie with. hatchets were made mostly of a hard k stone, but some were made of a fine, d, apyrous stone.

These hatchets were, however, of little in felling trees. The way the Indians at about that kind of work was by pil- faggots about the trunk and setting m on fire. This fire was kept up until trunk was burned off, water being ly applied meanwhile by the use of wab fastened to the end of a long pole, prevent the fire consuming more of the k than was necessary.

n forming their canoes dry branches e laid along the surface of a log and d. The fire consumed and charred wood beneath it, while the sides were t wet to preserve them. The charred face was frequently scraped out and fire again applied. This tedious pro- was continued until the log was suf- ntly hollowed out to form the inside, the same processes were applied to g the outside to the desired form. apers made of pieces of flint or quartz, hells, were used to polish off the work give it the final finish. Then we may gine the proud canoe builder listened he admiration which his handiwork ed forth with as much satisfaction as which stimulates the ambition of any he sail-boat builders who now ply their t on the shores of the South Bay or other waters of the Island. These on were commonly [illegible] to y feet l[illegible]

One of the most important uses which the hatchet served was for girdling trees. The object in this was to prepare ground for maize fields. Trees thus treated would soon die, and then, in small sizes, they would be pulled out, root and branches, but if too large for that they were not materially in the way so long as they were dead, so that their roots would draw no sustenance from the ground and their branches, bearing no leaves, would offer no shade to the growing corn. In this way they cleared the land they used for cultivation, which was done by the use of sharp sticks, with which the ground was rudely and imperfectly torn up.

For the purposes of knives they used sharp pieces of flint or quartz, or some other kind of hard stone, and sometimes sharpened shells or pieces of bone.

Narrow, angulated pieces of stone were fastened to the end of their arrows so as form sharpened points. These stones were inserted in a cleft in the end of their arrows and firmly bound in place with fine cords. They were commonly made of pieces of flint or quartz, but sometimes other hard stones were used, and sometimes these were substituted by the bones of animals or the claws of birds and beasts.

For pounding maize they generally used stone pestles, which were about a foot long and as thick as a man's arm. Sometimes wooden pestles were used. Their mortars were made of the stumps or butts of trees, the end of which was hollowed out by means of fire. The pounded maize was a common article of food with them. The Indians were astonished beyond expression when they beheld the first mills that the Europeans erected, whether driven by wind or water. When the first wind-mills were set up they came in numbers, some of them long distances, to view the wonder, and it is said they would sit for days together observing it at its work. They were slow to believe that it was driven by the wind. Such an assertion was nonsense to them. For a long time they held the opinion that the mill was driven by the spirits who lived within it. With something of the same incredulity they witnessed the first water-mills, but as water is a more tangible element than wind, they were more ready to admit its physical effect in driving the mill.

The black stones of which the pestles and hatchets were frequently composed were found to make good grindstones, and as such they were used by the white settlers whenever they could be obtained. The old boilers or kettles of the Indians were made either of clay or of different kinds of pot-stone (Lapisollaris). The former consisted of a dark clay mixed with grains of white sand or quartz, and burnt in the fire. Many of these kettles had two holes near the upper edge on opposite sides, through which a stick could be passed, by means of which the kettle was hung over the fire. They seldom had feet, and were never glazed, either outside or inside. The stone kettles were made sometimes of a greenish and sometimes of a grayish-colored pot stone, and some were made of another species of of apyrous stone. The bottom and the margin were frequently an inch or more in thickness. Many of the different stones used in the various implements and utensils of which we have spoken were not found on Long Island, but were brought hither, either in their crude state or manufactured form, some of them from quite [illegible] parts of the country. [illegible]

The old tobacco pipes were also made of clay, or pot-stone, or serpentine-stone. The first were shaped like our common pipes of that material, though they were of much coarser texture and not so well made. The stem was thick and short, often not more than an inch long, though sometimes as long as a finger. Their color resembled that of our clay pipes that have been used for a long time. Some of the pipes that were made of pot-stone were well made. Still another kind of tobacco pipe was made of a very fine, red pot-stone, or a kind of serpentine marble. These were formed with great ingenuity, were very scarce, and were almost never used by any others than the sachems. The stone of which these were formed was very scarce, not being found at all upon the Island as far as we have any knowledge. Pipes of this material were valued by the Indians higher than the same bulk of silver. The celebrated "pipe of peace" was made of this kind of stone.

Southold Lib.

(6)

Stephen Pharaoh, King of the Montauk tribe of Indians, whose camp is situated at Montauk Point, is dead. It is said that he leaves no successor to reign in his stead over his tribe, as he was the last of the Montauk Indians that had pure blood in their veins. He was considered the best snipe hunter on the peninsula. Besides, he had personal merits that distinguished him above his subjects. He was said to have once walked from Brooklyn to Montauk in one day. He often walked from Sag Harbor to his home at Montauk, a distance of 30 miles, starting at noon and arriving at about supper time. This feat he called a pastime. He was 6 feet in height, and 58 years old. The funeral took place on Sunday from the African Methodist Church, at Freetown, Easthampton. And from the church the body was taken to the Montauk burying grounds.

King of the Montauks Died in 1879

24 8

Stephen Pharoah, last king of the Montauk Indians, died in camp at Montauk Point, Aug. 25, 1879, leaving no successor to the throne. He was the last of the Montauks to have the pure blood of his tribe in his veins.

The king was a remarkable man. He was the best snipe hunter on the island. He was a famous pedestrian. It was said that he once walked from Montauk Point to Brooklyn in a single day and often walked the 30 miles between his Montauk home and Sag Harbor in an afternoon.

He was six feet tall and was 58 years old when he died. The funeral was held at the African Methodist church in Easthampton. After the service the body was taken to the Montauk burying grounds.

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SHELTER ISLAND PUBLIC LIBRARY

By Gertrude Robinson

When the "old store" burned in 1891, the Library books wer destroyed.

Two new building sites were offered on which to build a ne library. One was offered by Dr. Nicoll, located on St. Mary's north of the Lester house. The other one, offered by Miss Lili Hereford, either on the north or the south end of the lot where Old Mill was located.

At the meeting of September 18, 1891, it was moved to acce south end of the Mill lot. It was unanimously voted to erect a building about 16 x 22 feet.

Prof. Hereford donated $500 for books. The cost of the bu ing was $776.99 and the furniture cost $75.48.

Records show the Library was efficiently served by a Libra Club, and six years later, on September 6, 1898, the building d was cancelled.

~~This Club was a unique organization~~, independent of any co bylaws, its constitution, which was less than a dozen lines, s stated the name and pledged each member to the payment of a dim every regular meeting and to serve on a refreshment committee w called upon. It often met in the homes with an entertainment o music, essays and recitations, through its efforts, the $400 de was cancelled and the Club disbanded.

The building was enlarged in 1897 by cutting it in two, an tending it for 12 feet, at a cost of $175.

In 1902, the Library accepted the Worthington Natural Hist and Curio collection, which Mr. Willis Worthington had offered t donate to the Library. He was a naturalist and taxidermist of r and a member of the American Ornithologists Union. In this fin collection of birds, there was also a collection of Indian Relic from all parts of the U. S. The collection was temporarily plac in the cloak room until they could be properly cared for. A pay was circulated for the purpose of raising funds to build a muse house his collection, also a Research Club was organized, whose group met, either in the Library or in homes, with an interesting progra , raising money for this cause. The Museum addition was b at a cost of $715. Through the years this collection has been enjoye by hundreds of visitors and a great delight to the child

By 1952, 50 years had passed, and the Library having outgro its room and with no space remaining for shelves, stacks or book consequently the Museum was the only solution. With the exceptio the Indian relics, the Worthington collection was donated to the

The Shelter Island Hoax

By Morton Pennypacker

Official Historian, Suffolk County

Editor's Note

That Shelter Island shelters a fake monument erected to a bogus character may remind the Island's Salvage Board that this is the time for all good scrap to go to the aid of the nation.

THIS is in answer to the Forum's request for facts concerning the historical hoax at Shelter Island. A quarter of a century ago the Brooklyn Eagle made fun of a scribe from Southampton who was probably the first to be taken in by this fake. The article in the Eagle says: "he hasn't been in this section very long so probably he can be pardoned for falling a victim to this joke. He can also console himself with the fact that thousands of other people, every summer, stand with awe before the little monument and read its brass plate, honestly believing that they are standing in the presence of the illustrious dead."

It was only a few years after the above publication that I not yet having seen this Shelton Island fake or the article exposing it, fell for this hoax. Upon hearing of this Indian marker I travelled several hundred miles to examine and later to study it. Then I wrote an article in which this clipping was embodied:

. . . we look right across to Shelter Island Heights and the first thought that comes to us is not the beauty of the scenery or the recollection of some of the very pleasant people we have met there, but it is a pang of resentment for the mortification that we, with thousands of others, experienced when we discovered that the monument we had crossed the harbor to see was all a fake.

Shelter Island has other monuments—very real and very precious ones—that should be visited by all. This one was furnished by an individual of wealth if not of wisdom. He had it made of real bronze and lettered in the best manner. When ready for the unveiling there was a parade and exercises, and his supposed discovery was solemnly published as real history. It proclaimed that this was the exact spot where Putikaos, the last of the Sikaqua Indians, fell slain by the Norse Viking, Retawerif. It took a little boy who could only read letter by letter to discover the deception. He commenced reading Retawerif backwards and discovered that it spelled firewater. The attention of others was called to it and the perpetrator acknowledged it was all a joke. After it had done incalculable damage the stone was removed from its foundation near the bathing pavilion and we may hope that it has been thrown into the sea or buried so deep that it will never be recovered.

However the tablet was recovered and replaced where all could read it. In size it is 6½ x 9½ in. and reads:

ON THIS SPOT JULY 11, 1508
fell PUTIKAOS
LAST OF THE SIHAQUA INDIANS
SLAIN BY THE NORSE VIKING RETAWERIF

Seven years ago I endeavored to have the tablet removed but met with no success. I appealed to Albert Needham, to Miss Loper, and to Mrs. Charles A. Angell. Mrs. Angell was very polite but after a few months discussion I discovered she had no intention of removing the tablet. By personal visits and by letter I argued the matter. A paragraph from one of my letters to her read:

When Mr. James Eben caused the erection of this tablet he perhaps had no idea how much bad luck it would be responsible for. I wish it could be destroyed and a tablet of real historical interest substituted for it; and perhaps with your help it can be accomplished. The present tablet has never accomplished anything constructive for Shelter Island, and it has upon several occasions destroyed the confidence of those who might have been helpful. I have never really discovered what was attempted to be accomplished by it. Comparatively few know that the words read backwards and those who do, have different ideas of their import. Some say it is a warning to avoid the Bar. That as firewater destroyed the Indians to the last man, it will destroy those at the present day who soak it up. Others say it is simply a speakeasy sign. All call it a fake, and as such it may do incalculable damage to your community unless it is speedily removed.

Mrs. Angell cleverly sparred for time. She told me that an Isabelle E. Branson in Honolulu knew all the facts and she would communicate with her before doing anything in the matter. Three months later what purported to be a copy of a letter from Honolulu reached me. It was addressed to Mr. Durnin. Learned historians and the books they had written were quoted in this Honolulu letter. I got the volumes therein quoted and studied them without finding anything in them that the letter said was there. Then I appealed to my friend Dr. Wilberforce Eames, eminent Bibliographer and student of the American Indian, and he studied the matter, concluding as he anticipated that it was written in an attempt to deceive those interested in historical things who lacked the opportunity of proving all things.

The Branson letter ends with this paragraph addressed to the Shelter Island Heights Association:

I assure you that it was only after a most thorough investigation of the above facts and the unquestionable establishment of their authenticity that the tablet in question was erected in 1908. I cannot help but commend the intelligence and foresightedness of the Association in giving the tablet the place of prominence to which I know it is entitled, and if I may help in any way to overcome the criticism of those who are too ignorant to appreciate this genuine symbol of American history, I certainly hope you will feel free to call upon me.

With this slap in the face of all who believe in the integrity of American History the matter has been allowed to rest.

Shelter Island. Fake monument

Long Island Forum September 1942

#L14

Mary Cronin

F

Interesting.!! But a set back for the discipline.

Documents II and III were found in the Shelter Island Historical Soc. They are difficult to read but are copies of the letters in the Witaker collection in Southold

Document IV is a magazine article written by Helen Hortis in 1978. Note the references to the Indian guide provided by Nathaniel Sylvester to John Taylor, a convert of George Fox, the founded of the Quakers.

Taylor by his own account, found a great many Indians living on Silvester's Island. (Silvester - Taylors spelling of name).

Taylor wrote of the Indians" and they were Friendly and Sober, and made Serviceable to Friends (Quakers) for Guides, &c. when we travelled into the Countries".

S. I. Hist. Soc. II

Orient. N. Y.
Tel. 25. 053

[illegible]

The mild weather [illegible] trips to the diggins on Shelter Island I have dug a new trench 44 feet in length and [illegible] feet wide. I found five deep pits along the trench and have found quite a lot of pottery. Most of the pits apparently were fireplace pits or cooking pits. Plenty of ash in the bottom of the pits and the white clay was brick-red from the fires. In one pit was a large stone with a pestle on it. The stone had evidently been used for an anvil. In another pit was a mortar [illegible] and a fire had been on one side of it [illegible] the remains of fish bones small blackfish, porgy and sea robin bones I could identify. Under the shell floor in one pit I found a large adze in the sand. If one lived in the west he could swear that it was of paleolithic origin. this is Long Island so I suppose the specimen is the original stage of some artifact though rare in my experience with it was the largest soft clam shell I have seen at an Indian site. 5 inches in length, just a single valve. We do get larger shells of this clam today. but it may have been an unusual size at the time this was found and it was adopted with the adze for some future use.

[illegible]

Roy Latham

* original in Southold Public Library Whittaker collection

- Didn't know of this when I was there or I would have asked for another coop. Hope to visit this collection again. 4

I. A. His. Soc. III

Feb. 19. 1953

Folks:

We are having such a mild winter that I have been running out on collecting trips often and all over L. I. Yesterday I was on Shelter Island excavation. In the bottom of a pit five feet deep I found a pot which had been so badly crushed by the weight of earth over it that I tore it out in 10 small sherds. But it is all there and an average size pot with decorations of interest. It was down on the clay bottom of the pit and the clay had burned red by fire. The pit was filled with shells of all kinds, but the pit had evidently been used as a cooking pit before it was used for trash. There was a small red paintstone in the clay near the pot - probably the lipstick of some squaw who had put it one side while she cooked the succotash. I wonder if she seasoned it with quahogs

Ray Latham

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